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[Fe]b 2 eoptf

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Prepared by DR. J. C. AYER & CO., Lowell, Mass.

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For Zion's Herald.

BIBLICAL CHRONOLOGY.

DR. HAVEN:—In your issue of the 19th January, it was shown that the Egyptian years, or Cynic Cycle of the *Mezraites*, began with the solar year of the Bible, A. M., 2540; and that its years when extended, according to Scripture demands, are demonstrated to be identical with those of the canon of Ptolemy; who says of the latter, in his *Almagest*, "that the years of it are Egyptian." This one fact affords, as heretofore observed, an unmistakable verification of Bible years, from the beginning of said cycle, B. C. 3006, to the death of Alexander, B. C. 324—just 2685 Egyptian years. And this fact has enabled us, with absolute certainty, to synchronize the Egyptian and Bible year of Israel's Exodus; and also, thoroughly to detect every false system of biblical chronology for that interval. Some who prefer the mystification of learned conjectures, may *squirm* at this avowal of certainty. But it will be in vain—this truth must prevail.

We, therefore, continue to apply this test to Dr. Clarke's arrangement of Bible years. We have shown that he began Uzziah's 52 years in B. C. 811, two years before the time required by the Scriptures, the Cynic Cycle, and the canon of Ptolemy reversed. These require it, in B. C. 809; 2. Cynic Cycle, 739; before the canon Ptolemy 62. Thence reverse the 11 years' minority of Uzziah, as proved in our last, and 29 for Amaziah—40 for Joash, or Jehoash—6 for Athaliah—1 for Ahaziah—8 for Jehoram—25 for Jehoshaphat—41 for Asa—3 for Abijam—17 for Rehoboam—and 37 to Solomon's 4th, at the foundation of the Temple; and that event is proved to be in B. C. 1027. In which began, also, the 521st year of the 2. Cynic Cycle, 280 before the canon of Ptolemy. But Dr. Clarke, by omitting the said 11 years' minority, depriving Amaziah and Ahaziah, *each* of *one* year, and Jehoram of *three*, and dropping *two* others by carelessness or otherwise, has managed to begin the *fourth* of Solomon, in B. C. 1011, just 16 years after the true time of founding the Temple.

He made it necessary thus to shorten years, by accepting the manifestly spurious number, "480 years," in 1 Kings, 6 : 1, from the Exodus to the foundation of the Lord's house. But the items of that interval, mentioned in the Bible, and in Josephus, as also the speech of Paul, in chapter thirteenth of the Acts, demonstrate that number to be vastly deficient. Moreover, we have before proved, by the Bible, Josephus, Manetho, the *Mezraite* Cynic Cycle, and the canon of Ptolemy reversed, that the Exodus occurred in B. C. 1647; 1. Cynic of Cycle, 1361—that from this event, the burning the Temple was in An. Ex. Isr. 1061; and now having reversed, from this last event, 440 years to the *fourth* of Solomon, the same is, by all the facts, declared to be An. Ex. Isr. 621; B. C. 1027; 2. Cynic Cycle, 521; 280th year before the canon of Ptolemy, as before stated.

And now having seen how Dr. Clarke shortened the interval 16 years, between the foundation and burning of the Temple, we next briefly notice his manner of curtailing 142 years, between the Exodus and the said foundation of the Lord's house. Let the Bible reader look at the 10, 11th and 12th chapters of Judges, (Clarke *in locis*,) from about his 8th *year of Jair*, B. C. 1171, *including* the balance of Jair—"18 years subjection of Israel to the Philistines and Ammonites—"6 years" judgeship of Jephtha—"7 years" under Ibzan—"10 years" under Elon—and "8 years" under Abdon; in all 64, to B. C. 1107. Then see "40 years" of a distinct servitude to the Philistines, spread over part of the same years from B. C. 1157, to B. C. 1117, in chapters 13–16. And yet again: see the same years, from B. C. 1171, to B. C. 1112, covered by the events of other years, in 1 Sam., chapters 1–8, containing at least 30 years of the 40 given to the judgeship of Eli, 20 years while the ark abode in Kirjath-jearim, and at least 8 years of Samuel's government. The first 10 years of Eli must cover the last *three* of Tola, and the first 7 of Jair, according to Clarke's marginal figures, 1 Sam. 1: &c., and the 10th of Judges. In this manner he has disposed of his surplus years.

To such miserable anachronisms, Dr. Clarke unfortunately committed his otherwise excellent Commentary, when he elected to adopt the "commonly received (Usherian) system of chronology." For it can never be defended against the old translations of the Hebrew, by the Seventy, and by Josephus; nor against either the New Testament or the demands of profane history. The Doctor was forced by his curtailed Hebrew to begin *Mizraim* in B. C. 2188, just 819 Egyptian years after the year demanded by their own chronology. Then, after repudiating 664 of their years, between *Mizraim* and the Exodus, as claimed by Manetho, and their Old Chronicle, his adopted short numbers placed the latter event, in B. C. 1491, instead of B. C. 1647, as required by the Seventy, and by the Egyptians themselves. Being thus 156 years in advance of all history, at his time of the Exodus, he subsequently did what all are compelled to do, who adopt the short chronology, and the number in 1 Kings, 6 : 1; he confounded the distinct events of 142 years, with those of other years, before the foundation of the Temple; and annihilated 16 more, before it was burnt by the Chaldeans. The testimony of Paul, Acts 13 : 20, that "most difficult passage," as Clarke terms it, had still to be obviated. In doing this, he introduces two learned critics, who tell us, most arbitrarily, what none but critics dare say, that Paul's "450 years" must be counted from the birth, or conception of Isaac! Had they reckoned from the time God chose our Father Abraham, they might have stretched the Apostle's "about," to *about* 477. Such constructions are sufficiently absurd for learned men, to say nothing of the less wise multitudes, who are content to receive their sayings.

After the foregoing manner, the Doctor himself has substantially repudiated the "commonly received system of chronology." He has shown it to be in perpetual conflict with the facts of history. And on Isai. 23 : 1, he has confirmed this repudiation, by asserting, unqualifiedly, that "*Tyre was built two thousand seven hundred and sixty*" years before Christ. This places the building of that city in Usher's A. M. 1244—just 412 years before his year of the Flood! But Clarke has very properly yielded, in this case, to the undisputed testimony of the *Tyrian* priests, as recorded by Herodotus, b. ii., c. 44. Indeed, the general voice of antiquity is in irreconcilable conflict with Usher's *Mazaretic* chronology. And either this, or the mistaken assumption, that *Peleg* got his name at the Dispersion of mankind from Babel, has served to confuse the subject of chronology, in the hands of the most learned that have lived in modern times. The consequence is, that very little of it is to be found in a reliable condition, in the numerous publications of the Christian world. Clarke's Commentary presents a most laudable effort to render the whole of chronology, both sacred and profane, what it was designed to be by its great Author, subservient to the purposes of the Christian faith. But, owing to the confused condition in which he found it, and the adoption of some old errors, in its solution, and arrangement, we have not been able to find after a careful and patient examination, a single Bible event assigned to its true year before Christ, from Adam until "the first year of Belshazzar, B. C. 555." And even this hit he has marked as conjectural.

And, now, we would humbly submit this question to all concerned: While some, at great expense and toil, are spending their time and talents, in quest of the chronology of monuments, and the foundation of cities and temples, eliciting and collating their sacred annals, is it our commendation, that in our numerous Christian seats of learning scarcely an instance occurs, in which chronology finds a place in the course of study? What is the true reason of this? Who will answer?

Red Wing, Minn. P. AKERS.

For Zion's Herald.

LETTER FROM ENGLAND.

Opening of the British Parliament—Mexico—New Treaties—Agitation in the KIRK *of Scotland—Drs. Gillan and McLeod—Centenary of the Poet Burns—J. A. James on China—Baptists and China—Popish and Protestant Missionaries—Great Men in British Methodism—Revs. W. M. Punshon and Gervase Smith—"The Spanish Armada."*

ENGLAND, Feb. 11th, 1859.

Last week our Parliament was opened, and the Ministerial programme, as delivered by the Queen, was read. Dry and interesting as Queen's speeches are in general, they are anxiously regarded as indications of a future line of policy.

At no former period has more anxiety been manifested as to the probable announcements of the speech. While Europe was arming, and ready to "let slip the dogs of war," men wished to know in what light our foreign relations really stood. Were we to join with either of the belligerents when both are wrong? Were we to add additional firebrands to those by which it is almost certain Europe was to be devastated? Were we to be drawn into the vortex of hostilities, or were we to maintain an armed neutrality, ready at the proper moment to become arbiters or intercessors?

On this head, however, the speech is ominously silent. The coolness of the phrase, "I continue to receive from all foreign powers assurance of their friendly feelings," is not of that character which men hoped for. Nevertheless, the true English course, "to maintain inviolate the faith of public treaties, and to contribute, as far as my influence can extend, to the preservation of the general peace, are the objects of my solicitude;" it is plain from this that the English Cabinet recognizes the importance of public treaties, and that England's "influence"—not "force"—will be the means adopted to secure the peace of Europe.

The speech contains a reference to Mexico. The debt due by Mexico to America is about $3,000,000. By way of payment, America proposes to occupy first, and then annex, 45,000 square miles of Mexican territory. England is a creditor to four times the amount, the debt of Mexico to England being $12,000,000. Besides, acts of the grossest outrage have been perpetrated upon British residents, and we find that after every other appeal has been made in vain, the commander of our naval forces in these seas is ordered by the Queen to demand and enforce due reparation.

The speech is notable also for the number of new treaties it announces. One with the Emperor of Russia re-establishes the friendly relations we possessed with that country before the Crimean war. The treaties with China and Japan open up to our commerce the traffic of three hundred millions of people, while the Government takes credit for inducing the court of France to abolish the inhuman traffic in negro flesh, which sullied her flag, on the coast of Africa.

We are promised various measures of social and legal improvement. Among others, one for assimilating the proceeding in bankruptcy and insolvency, which will prevent the expenditure of assets in costly modes of procedure. The codification of our statutes, so warmly advocated by Lord Brougham, is also announced; as well as a measure for simplifying the titles to landed property in England.

The speech concludes with a prayer, that the councils of Parliament may be so guided as to insure the stability of the throne, the maintenance and improvement of our institutions, and the general welfare and happiness of the people.

The usually still waters of the Established *Kirk* of Scotland seem somewhat stirred at present on the vexed question of lay patronage. Last week an exceedingly spirited discussion took place in the Glasgow Presbytery, on a memorial being presented to that body on the subject of non-intrusion of ministers on objecting congregations, and the proposal to overture the General Assembly with a view to a change in the present law, and a greater degree of liberty to the people in the choice of their pastors.

This memorial emanated from a committee comprising some of the most eminent of the laity of the Church of Scotland. It was, moreover, eloquently supported in the Presbytery by Dr. Gillan and Dr. M'Leod, who, with the Rev. John Caird, stand in the very forefront of the ministers of the Scottish State Church. The decision on the memorial was postponed until the meeting in May. We rejoice in these struggles for the right, but the only way to achieve their freedom is to sever themselves from the State, and pay for their own religious teaching and privileges.

The centenary celebration of Scotland's ploughman bard, Robert Burns, has come and gone; and his prophetic consolation to his "Bonnie Jane" has now been published. For weeks past the occasion has furnished food for newspaper gossip, and advertising claptrap: "Burns' Centenary," "Burns' Works;" "Portraits of Burns," met the eye at every turn, whether in the morning paper, or in passing through the street.

On the centenary day, Tuesday, business was suspended at an early hour, and the birth of the bard celebrated with great rejoicing throughout most of the towns and cities of this country, extending itself even to our colonies. The question of the propriety of these demonstrations has been taken up in many quarters; and Christian truth and consistency compel the conviction, that those entertainments, the hilarity of which was maintained by bottle accompaniments, in which even ministers of the gospel were found to take a prominent position, were unquestionably a following in the wake of the bacchanalian orgies in which Burns and his cronies too often engaged, and which, with all allowance for the times in which he lived, we must condemn in him; but with how much greater condemnation should they be visited, with the light which he obtained at the present day?

The homage paid to Robert Burns has been outrageously enthusiastic. No one doubts his genius, or attempts to detract from his noble qualities as a poet, a reformer, a man who lived before his time; but almost all seem to feel themselves called upon, while eulogizing these qualities, to find some excuse or palliation for his many failings—failings it may be, which a seventy years' retrospect, coupled with the peculiarities of his position, though they could never excuse, might lead us to cover with the veil of forgetfulness, were it not that the feeling will arise—What a *true* reformer Burns would have been, but for the failings of his nature, which so often obscured the higher qualities of his mind!

The venerable J. A. James' Pamphlet on China is producing some effect on the British churches. It is every way worthy of his life-long zeal for the salvation of souls, and his long-tried catholicity in the great work. He appeals to Evangelical Episcopalians, to Presbyterians, to Methodists, to Independents, to Directors of all Missionary Societies, to the American churches—and especially to Baptists.

Why are the Baptists singled out in this way? Because, as yet, they have done nothing for China. Bright laurels they have won in the West Indies, and in India; William Knibb in Jamaica, and William Carey in India, will never be forgotten. These two fields to some may seem enough to absorb all the resources of men and money the Baptists can furnish, yet on a deeper and broader view, Mr. James beseeches them to take their share in the work of Chinese evangelization.

A recent writer has taken occasion to contrast Protestant with Popish missionaries in China, with a view to disparage the former. And he moreover declares that to conquer the world for Popery hundreds of young and middle aged men were ready to risk every danger, even to death itself; were willing to subsist upon the pay of a day laborer, to deny themselves every comfort of life, hardly possessing even its necessaries; in a word, to suffer the loss of all things, and that too, for a gospel consisting of magic sacraments and a Pontifical hierarchy.

There is surely something wanting in our Protestantism of the present day. If it cannot be expected that it should discipline a large number of young minds by ascetic exercises to self-denial, poverty, and life-renouncing labors, for the "propagation of the faith"—yet would it be a grave charge if *spontaneously* large numbers of youthful Protestants were in the spirit of their Divine Master taking up the cross and pressing into the great harvest field? Has Protestantism now no martyr missionaries? We want to see a number of men raised up who shall have the same zeal for the glory of Christ and his church, as Jesuit missionaries have for the glory of the Pope and the Papal Church—the same zeal for the blessed and saving reality, as the other, have for a wicked and ruinous imposture.

Without a special call from on high, and the spirit of self-denial and patience, love and gentleness, zeal and indomitable perseverance, which accompanies it, we cannot hope to achieve much. Men who will but decently fill a post in the ministry at home, are not the men for missions to the heathen, Chinese heathens above all others. There is a work to be done with that immovable race which will require long years of persevering kindness, and of the broadest sympathy with man as man, founded on the love of Christ.

All our churches ought to do their part in sending the gospel to China. We have sent them our manufactures, we have sent her our silver, we have even forced on her our deadly opium; and it is high time that we sent her in something like due proportion the ministry of the word of life.

Since the removal of Drs. Bunting, Newton, and Beaumont by death, the Methodists of Britain have to rejoice in the appearance upon the public stage of gifted men to supply the vacated thrones of power. The Rev. W. M. Punshon, and the Rev. Gervase Smith are the most prominent, and it is not a little singular that they first saw the light in the same village, were pupils as children in the same grandame's school, and have ever since been chosen and cordial friends. They are both genial in spirit, gorgeous in imagination, commanding in intellect, and masters of oratory.

Mr. Smith has lately crossed the path of "Another Englishman," having been engaged to open a new Wesleyan Chapel in the circuit where this letter is written. The two sermons which your correspondent heard on this occasion were masterpieces of oratory, substantial in their theology, and both pathetic and practical. We were reminded of Watson's theology, Newton's eloquence, Bunting's argumentative force, and Beaumont's dazzling imagery.

Mr. Smith a few weeks ago delivered a lecture on "The Spanish Armada," in Exeter Hall, before the London Young Men's Christian Association, which has since been published. The other lecturers in this course have been Drs. Bickersteth, Cumming, M'Culloch, and Archer, the Revs. C. H. Spurgeon, N. Hall, J. H. Rigg, H. Allen, and J. P. Chown, but Gervase Smith stood nobly erect among his compeers.

Mr. Smith has also delivered lectures on cognate subjects—"The Trial of the Seven Bishops"—"The Last of the Stuarts"—and he is preparing a fourth on "The Pilgrim Fathers." These four lectures it is his intention to combine in a portable volume, which will most usefully fill an *hiatus* in the history of the conflict between Protestantism and Popery for supremacy in England.

ANOTHER ENGLISHMAN.

For Zion's Herald.

OUR MISSIONARY WORK.

Concord, N. H., Feb. 25, 1859.

REV. E. O. HAVEN. Dear Brother:—The following letter from Rev. Dr. Wentworth, our able missionary at Fuh-Chau, China, was written probably for our private perusal alone. But as it contains thoughts and suggestions of great public interest, I would submit it to your judgment for publication in the Herald. The time will come when the church will appreciate the suggestions of this letter and practically carry them out; whether it will be wise to publish it now, I doubt. But the letter will speak for itself.

Yours truly, STEPHEN M. VAIL.

Fuh-Chau, China, Nov. 18, 1858.

DEAR BROTHER:—I see by the papers that a number of young men, connected with your institution, have resolved to devote themselves to the cause of Foreign Missions. This is a result which I have always anticipated would flow from the establishment of biblical schools among us. Dr. Kidder writes me that a number of the pupils of the Garrett Biblical Institute are already turning their thoughts to foreign fields. I am glad it is so; but are you and your young men aware of the existence of a practical difficulty which will effectually hinder nine out of ten of them from realizing their fond anticipations? It is the fact that our church has no missionary organization, that foreign missions exist in our borders rather by sufferance than any set determination to take our share as a church in the great work of evangelizing heathen nations. It is a startling fact, that however much they may desire to preach the gospel to the heathen, there is nowhere for them to go; and if there were stations provided, there are no means to send them. We have but two stations in all pagandom, and these are thought by the Board to be amply or rather munificently supplied when they have four families on the station with additional relays of a single family or two at intervals of from three to five years. If the church were full of missionary timber, in the shape of godly and zealous young men, it would be impossible to use it up at this rate.

There is again a pecuniary hindrance. The domestic work claims two thirds of all the funds raised, by virtue of priority in establishment and kinship with itinerancy. Of course men must go where the money goes, and two thirds of your young men will die on American soil.

In other churches the laity are suffered to give direction to their contributions by having the peculiar wants and interests of each work, foreign and domestic, brought before them separately. Each is made the theme of discussion, prayer and gift, according to its merits and necessities. In our church the contributions are thrown together, and partitioned by a few men on the "charity at home" principle in the ratio already named. It would be no marvel if the recent developments in India and China should largely rouse the missionary feeling and stir the benevolence of the church, in behalf of opening heathendom. Yet the receipts of the church and society might be doubled, and the heathen profit but little thereby. The domestic work would take its two thirds to begin with; Europe and Africa would consume half the remainder, and after supplying the wants of the missions already existing, I doubt if there would be enough left to establish a new station in each of these countries; and if there were, it would only require eight or ten additional men, or about half the number of those who have volunteered to go on foreign missions, from your institution alone. It is strongly impressed upon my mind that this system ought to be remedied, that means ought to be allowed to flow in the channels in which they were destined by contributors, that men ought to be allowed to go to the ends of the earth, if the Spirit of God moves them to go thither.

It dwells constantly in my mind that the needed change is a separation of our foreign and domestic missionary work, the erection of two societies and the appointment of two secretaries, and different seasons for lectures and contributions. In this way only can we know how many men we want abroad, by knowing how many the church is willing to support abroad. As things now exist, the benevolent may increase their gifts to the missionary treasury, thinking to send a dozen, fifty or a hundred additional laborers to Asia, and the result will always fall short of their calculations by full two thirds. Supposing it averages a thousand dollars a man to get off new missionaries and support them and their families in mission fields, an additional hundred thousand dollars contributed to send out a hundred additional laborers will send only thirty there; ten thousand dollars, which might send ten, will send but three or four; and a million, which should keep a thousand laborers with their wives in heathendom, would only send three hundred laborers, or thereabouts, a less number than some societies, if we include lay preachers, now support in foreign fields. Thus it appears that it takes a great deal of missionary money in the M. E. Church to do a little foreign work, that the foreign work is at the rear of the other work, and is only reached through them, and guages its supplies by their needs, while it is notorious that a large proportion, perhaps two thirds of the money given, is intended for foreign lands. Nine tenths of our missionary speeches are about foreign lands; our prayers and sermons are for the heathen; our dimes and dollars are for the heathen. Poor Bro. Butler anticipates a deluge of men in India with the coming season. We have been supplicating and entreating for three years, and Dr. Darbin and Bishop Waugh scouring the country to get one.

I write to enlist the aid of yourself and fellow-professors in bringing about this much needed measure, the establishment of a foreign missionary society, that we may know the amount of our strength, and how much heathendom has to hope from our efforts. Pens and tongues, pulpit and pews, will have to be called into requisition, and I fear for years to come, before we can bring our body up to the mark, so much is it behind the missionary enterprise of this missionary age. With my best regards to your associates, believe me

Ever yours, E. WENTWORTH.

For Zion's Herald.

"THE BREACH UPON UZZA."

DR. HAVEN. Dear Brother:—Can you find room for the accompanying remarks on an extensively quoted and generally misapplied portion of the Bible? I refer to the fate of Uzza, of whom it is commonly said, "he died because he attempted to steady the ark of the Lord." Use is often made of this subject by rush-light oracles, innovators and fanatics, to intimidate those disciples of Christ who look with suspicion upon any departure from the established usages of the church. These individuals usually address you thus: "You had better take care how you attempt to steady the ark;" or, "God does not need your poor help to steady the ark," &c.; just as though "the breach upon Uzza" was an unlimited divine license for every species of irregularity and fanaticism that man may attempt to foist into the church of God.

Perhaps this communication may not be unwelcome to many living members of our Israel who may be perplexed, as I have been, in reference to the divine procedure in this instance. I recently called the attention of a beloved brother in the ministry to this subject, as explained by Mr. Hibbard, in his excellent work on the Psalms;* and he exclaimed, "I am glad you have shown me that, for I have often thought, though I never said anything about it, that God dealt rather hard with Uzza!"

This fearful event occurred on the first attempt of David to remove the ark from Kirjath-jearim to the "holy hill" of Zion. In obedience to the dictate of a pious heart, "he assembled all the tribes at Kirjath, (1 Chron. xiii. 5,) and placing the ark upon a new cart, the vast procession moved forward, and Uzza and Ahio drave the cart. And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him because he put his hand to the ark; and there he died before God."

The first impression we receive on the perusal of this narrative, is that of amazement. But, unless we overlook the criminal neglect of the divinely prescribed order for the removal of the ark, (see Num. iv. 5, Deut. x. 3,) of which Uzza as a priest was guilty; unless we ignore the trespass of David, who, by taking counsel of "his captains," instead of consulting the Priests and Levites in reference to this religious solemnity, set a pernicious example before his subjects; unless we shut our eyes to the constant tendency of the people to idolatry, and disregard their irreverent and intemperate demonstrations on this occasion, more befitting a heathen festival than a solemn act of homage to Jehovah, we shall see reason why "the anger of the Lord was kindled against Uzza;" and, in the humiliating confession of the King, (1 Chron. xv. 2, 12, 13,) we shall discover why "David was afraid of God that day," and why the people were confounded by the Almighty in their first attempt to move the ark.

"The breach of Uzza," therefore, so far from affording any reproof to those who constantly endeavor to conduct ecclesiastical matters with dignity and decorum, and who earnestly contend for order in religious services, looms up in fearful proportions, to admonish time-serving ministers, recreant politicians and sensuous worshipers. As a beacon tipped with lurid flame, it stands an eternal protest against all human attempts to improve divinely instituted religious ordinances; accompanied by a fearful divine judgment, it proclaims with trumpet-tongue to rulers, and to the people, that the law of God—"the higher law" is emphatically the only true and inexorable rule of ministerial action.

Keene, N. H., Feb. 7, 1859. R. S. STUBBS.

* Hibbard on the Psalms, is the most interesting and valuable work of the kind, especially for household worship, I have ever met with. To it I am indebted for some of the suggestions in this article. I heartily recommend it to heads of families, as well as theological and biblical students. R. S. S.

For Zion's Herald.

THE PRESIDING ELDER QUESTION.

MR. EDITOR:—The abolition of the office of Presiding Elder cannot be rationally expected of the next General Conference, if indeed it should be of any preceding one. A modification of it may, however, be reasonably looked for. What shall that modification be? It is objected to the office itself, that it is useless; but the discussion of this objection is not the purpose of this article.

Three objections to its present form, and therefore selected as specific reasons for urging its modification, are: the number of preachers it takes from the pastoral work, the cost of its support, and the hindrance to a larger efficiency. There is a dearth of suitable men for the work of the ministry, and if any can be spared to the pastoral work from the ranks of Presiding Elders, it is desirable. Every preacher knows also, that with but few exceptions, the amount which each society is called upon to contribute toward the Presiding Elder's salary, is that by society regarded as too much, and tends to bring the office itself into disrepute. If, therefore, the cost of their support can be lessened, without impairing their efficiency, or diminishing their salary, (which is generally too low, and not too high,) prudence requires it should be done. As to efficiency, numbers lessen it, especially at the most vital point, that is in arranging the appointments. Each elder is most of all interested in his own district, and however pressing the need in other portions of the Conference, must naturally feel reluctant to part with the preachers he prizes, to supply that need. The more districts in a Conference, the more separate interests are represented in the cabinet. To reconcile them is a difficult task. The larger the districts can be, therefore, consistent with the duties of the elder, the more efficient is the office, as there are fewer clashing interests in the cabinet.

To indicate a modification which shall meet the approval of all, is perhaps impossible. But may we not suggest this, as an improvement upon the present system? Strike out from the Discipline that portion which requires the Presiding Elder to be present at four quarterly meetings, and insert a rule requiring him to be present at two only, the preacher in charge presiding at the other two. This simple change would obviate the objection referred to, and give the office itself a place in the esteem of the people beyond what it has ever possessed. It would release many effective men from the pastoral work, as those Conferences which now have four districts would have but two. It would reduce the cost one half, placing the apportionment so low for each society that the people would willingly respond to the demand. And in extending the interest of the elder over double the territory, it would greatly facilitate the arrangement of the work in the cabinet. Conveniences for traveling are such that the increase of miles need not stand in the way of such change; and many feasible methods for providing the means of baptism, and the sacrament in those places now dependent upon the frequent visits of the Presiding Elder, will readily suggest themselves to most minds.

New Haven, Feb. 19. L. S. WEED.

SOCIAL LIFE IN GERMANY.

The Germans are more social than the Americans. I believe they do not talk so much (certainly not so fast) as the French, but they certainly do talk much more than we do. You never see two Germans sitting together at a table, or in a parlor, in silence. They live together also to a very great extent.

When an American settles down in life, his wife and children constitute the center, not only of his affections, but of his plans and hopes. Home is the most sacred spot on earth to him. His meals he takes at home; his evenings he spends at home; his cares and his struggles with life terminate in his home. His own home thus becomes as it were a little independent kingdom by itself. Each household, great or small, thus goes through by itself with all the formularies of baking, cooking, eating, scrubbing, just as though there was no other family in the wide world. Hence you see all over the rural districts of our country almost entirely isolated houses, each built on the domain of its occupant. Even in towns and cities the same isolation is in a great degree kept up, though the houses may perhaps join each other.

Now, all through Germany, this matter lies in a very different shape. The people live in villages and cities. No family does its own baking, nor much of its cooking. People mingle together by night and by day. Whole families will leave their homes for the day or for the evening, and will be found in some garden, or in some place of amusement, taking their meals together. The children play together, the women knit together, and the men smoke and drink together. Take a German or a German family away from all others, and they would feel like a fish out of water and in another element. You have observed that German emigrants in America settle in little squads, and very seldom isolate themselves from each other. In our cities also, they are often satisfied to live, many families in the same house, and sometimes in the same room.

I do not intend to discuss the taste or economy of German social life, but I will venture the remark that their method of patronizing the baker exclusively, both for their bread and meat, thus avoiding the trouble and expense of ovens and fires in their own houses, must be, especially in summer, a matter of very great convenience and economy.

The simple diet on which the great masses of the German people live, facilitates the carrying out of their habits of social life. About three fifths of the whole population do not eat meat of any kind oftener than once a week, and multitudes not so often. The great staple of diet among the poor classes is a very black bread, made exclusively of rye, coarsely ground and made sour, probably as a matter of taste, by the infusion of some acid. I often tried to eat it, but never happened to be hungry enough to succeed. In their season, vegetables of various kinds are freely used by all classes, but the rye bread is the main thing. It is baked in loaves about two feet and one half long, and sometimes not more than four or five inches in diameter. It would be a very easy matter to knock a man down with one of these loaves of bread. To my own taste it is very unpalatable, and yet I have often seen Germans at hotels taking it in preference to a better quality made of wheat.

The common wheat bread I have always found, with hardly one exception, most excellent. It is far better, as a general rule, than that found in England, and I will add that it is much better than that ordinarily made in the United States. They always bake it in small loaves, about twice the size of a tea-cup, and it is white, light and delicious. Not only with the poorer classes is meat an article of luxury—it is used very little, compared with American habits, by the better classes. A German never takes meat for breakfast. A cup of coffee and a piece of bread and butter constitute the morning meal.

SNUFF-CHEWING.

Chewing snuff is a practice that we have heard of, but never seen. Probably it is wholly unknown in the free States. A correspondent having written to the Baltimore Christian Advocate that there are many snuff-chewing women in Virginia, the editor, who is a physician, administers a strong dose of advice. We quote a small pill:

No snuff-chewer is fit to be a wife, or mother, or sister, or servant; a member of church or a member of society—for she cannot do, and she is daily making herself less able to do, the duty of either of these relations.

What is it to be drunk? A clergyman, of whom rumor said that he indulged in alcoholic potations to observable excess, determined to prosecute for slander. So he called on Luther Martin, and asked that eminent lawyer to undertake his case. "Well," said Mr. Martin, "do you get drunk?" The reverend gentleman was indignant at the question. "Don't be angry," said the lawyer, "I only want to know the truth, so that I may know how to conduct the defense." "No," said the clergyman, "I do not get drunk." "Perhaps," said the persevering Martin, "you do not know what I mean. I do not inquire whether you get brutally, but legally drunk?" "What do you mean by legally drunk?" asked the irritated minister. "Why," said the technical Luther, "when a man, after drinking a stimulating drink, does or says what, but for that drink, he would not have done or said, then the law says that man is drunk." "Mr. Martin," said the clergyman, "you need not bring a suit."

Now we ask any snuff-eater to say whether, according to that definition, she is not often *Drunk?*

Whether she shall say yes or no, we will say that she is ruining her health, forfeiting her womanly influence and sinning against God, as well as against all to whom she owes duty. We are glad that our correspondent, Mary, has had courage to call attention to this fearful vice. Although some may be displeased with her and us for telling them the truth, yet it is our duty to do what we can to stay this plague. Parents and teachers of female schools should be watchful over girls, for they are apt to contract this habit, thoughtlessly, when too young to make calculations; we believe that many persons have fallen into it by using snuff as a dentrifice. It ought never to be so used. It is not a good one, and it produces a condition of the gums that craves continual application of the narcotic.

LORD HAILES AND THE NEW TESTAMENT.

"I was dining," said Dr. Buchanan, "some time ago, with a literary party at old Mr. Abercrombie's of Trillibody, (the father of Mr. Ralph Abercrombie who was slain in Egypt,) and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?' The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this morning, I received an invitation to breakfast with Lord Hailes (Sir David Dalrymple) next morning. He had been one of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first centuries. 'I remember it well, and have thought of it often, without being able to form an opinion on the subject.'

"'Well,' said Lord Hailes, 'that question quite accorded with the taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There, I have been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, (I forgot which) which satisfies me that I could discover them also. God concealed or hid the treasures of his Word, where Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of, and though they had they never could have effected their destruction!'"—*Haldane's Memoir.*

A BAPTIST ON CLOSE COMMUNION.

Mr. Spurgeon is an open communist, as many of our readers know; but all do not know that a sermon of his from the text, "These are they who separate themselves," has been mutilated in the American edition of his sermons. The English edition of this discourse contains, besides other pungent sentences, the following: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down, and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. This bears rather hard on our friends—the Strict Communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate themselves from the great universal church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ's body is communion; and woe to the church that seeks to cure the ills of Christ's body by stopping its pulse. I think it sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault if at the foot of these stairs I should meet a truly converted child of God, who called himself a primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, 'No, sir you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you.' I should then think that this text would bear hard on me: 'These be they who separate themselves, sensual, having not the spirit.'"

[M]ETHODISM IN SWEDEN.

At an English Methodist Missionary Meeting, one of the speakers said: "Between twenty and thirty years ago the Rev. Geo. Scott was our admirable missionary at Stockholm. At that time he was not allowed by the Government of the land to form a Methodist society, and he could do nothing, therefore, to perpetuate, under any denominational form, the good he was instrumental in doing. But he preached, he prayed, he distributed the Scriptures, he met the people in private, he talked to them about their souls, and numbers were converted to God under his ministry, both English and Swedes. Lord Bloomfield, our late Ambassador to that Court, was one of his converts; a number of Swedes confessed the truth as it is in Jesus, Bible readers became multiplied, till, at length, the clergy were aroused, and they moved the political powers against the ministrations of Mr. Scott, who, after an immense amount of trouble, was banished, or compelled to leave the place, though his canny Scotch wife staid some nine months after his departure, to preserve things together. However, time passed on, and the enemies of the truth thought they had got rid of religion by putting out Mr. Scott; but, instead of that, Bible readers were increased through every parish of Sweden. Recently there had been a revival of religion there, by means of which ministers and people had frequently been converted to God, and there was now scarcely one parish throughout the whole of that country which had not been visited by God's blessing from on high. (Hear, Hear.) Reports of these revivals were brought by the Minister of State to the Crown Prince, and he was told how these people were acting, despite of ecclesiastical law. "Put them in prison," said the Prince. "Your Highness, the prisons are already full of them," was the reply. "Then ship them off out of the country." "Your Highness, it is too late for that, for the whole of the Swedish navy would not convey the numbers who would have to be put on board." ("Hear," and cheers.) This revival was still spreading throughout Sweden, and its origin might be distinctly traceable to the labors of our missionaries there. The Methodists, however, had obtained no denominational advantage therefrom, for there were no Methodists at hand when the recent revivals took place. There were, however, some Baptist brethren on the spot, and the converts longing for Christian communion had identified themselves with the Baptist churches, and now there were Baptists in every parish. But because there were no accessions to Methodism what mattered it, since God was glorified and the truth triumphed?"

FAITH.

In endeavoring to believe, do not think of faith. Think of God. Think of his character! Then faith will grow. Have a good opinion, (we say it reverently,) of God. Do you believe he is true? You have an opinion of every friend, some of them you would believe against every improbability.

What opinion has your child of six, or eight or ten years of you? Does he not think you are one of the strongest or best? What is his opinion of you? Of your truth? Should you say to him, "to-morrow morning you will see a dove fly right out of the sun, and come into the window, you certainly will see it if you look." Would he look? Would he not be making a cage for it, or wishing to do so? Why? Because his opinion of you is that you are true; that you would not deceive him. Now as your little son has an opinion of you, so you have an opinion of God. Is your opinion of him such that his word is to you sufficient, no matter what are the difficulties or improbabilities? It was so to Abraham. He considered not his body now dead. Why? God had promised. He considered not the death impending over Isaac! Why? God had promised. His faith gave glory to God. For this, his naked faith, he was called the friend of God.—*Beauty of Holiness.*

FLESH AND SPIRIT.

Great men are not always big men. Shakspeare was a man of slight stature. Napoleon looked almost dwarfish beside the tall English officers who conveyed him to his rocky home on St. Helena, because he was too great for the peace of Europe. It is not the flesh that is mighty, but the spirit; not the body that is brave, but the soul.

"How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars;
Who, inward searched, have livers white as milk."

The human frame is but a machine; something depends upon its size, more upon the soundness and symmetry of its parts; but the fire within is all-important. It is this that carries a man swifter and farther than the best legs. It is this that commands the passions and wills of the multitude, whether on the field of battle or on the deck of a sinking ship, in the hall of debate, or in the seclusion of the thinker's study, from which flow forth thoughts that float the minds of the world. It was this that kept Dr. Kane alive, and warm, and active in the regions of the thick-ribbed ice, where the strong sailors of twice his bodily bulk grew torpid with the cold, and would have perished but for the vital heat the intrepid chief imparted from his own spirit to theirs. It was this that enabled the apostle Paul, a person of mean stature but a blazing soul, to write the name of Christianity upon the world in letters of fadeless fire.

EASY PREACHING.

At the last meeting of the Edinburgh Free Church Presbytery, Dr. Guthrie said: "In the matter of better preaching, which Dr. Begg thinks is wanted, I agree with him. Preaching is not at all an easy thing. They only find it easy who make easy work of it. (Laughter.) I know Robert Hall was not of that opinion; for, when some one asked him how many discourses a clergyman could get up in a week, he replied—'If he is a deep thinker, and a great condenser, he will get up one; and if he is a common man, he will get up two; and if he is an idiot, he will get up six.' (Laughter.) Now, I agree with Robert Hall; and, as we will admit of improvement, I agree with Dr. Begg, that if our ministers, in certain instances, would stretch themselves more to the work, they would attach the people more to them, and would get a better and firmer hold of them."

A MOTHER'S ANCHOR.

A babe is a mother's anchor; she cannot go far from her mooring. And yet a true mother never lives so little in the present, as when by the side of the cradle. Her thoughts follow the imagined future of her child. That babe is the boldest of pilots, and guides her fearless thoughts down through the scenes of coming years.

Communications.

HAVE WE A GENERAL RULE ON SLAVERY?

As much has been said and written of late, touching the constitutionality of a change in the rule on slavery as found in our Discipline, and as this question is likely to agitate our church still more, we would respectfully inquire, have we a general rule? We take the negative of this question, and would like the advocates of such a rule to establish the fact from the records of the church.

The rule prohibiting "the buying and selling" of slaves in our Discipline formed no part of the "General Rules" or Constitution of our church, as adopted in 1784. Its first appearance was in the fifth edition of our Discipline published in 1789, five years after the organization of our church. No one can tell how it came, nor by what authority it was placed there. We have carefully examined the records of that period, but can find nothing touching the rule in question. If then it forms no part of the "General Rules of the United Societies," as adopted by our church, how can the 4th restrictive rule, limiting the powers of the General Conference, be so construed as to apply to this?

The restrictive rule reads: "They shall not revoke or change the *General Rules of the United Societies.*" Now what are we to understand by the "General Rules of the United Societies?" Certainly the "General Rules" drawn up by Mr. Wesley in 1743, for his societies. Let it be remembered however, that the Methodist Episcopal Church in 1808, when the restrictive rules were passed, was no part of his societies, but a distinct and independent church, under a different form of government entirely, the very name of Mr. Wesley having been struck from the minutes. If then, we would see what rules are restricted by rule 4th, we must examine the original "General Rules of the United Societies" under Mr. Wesley, and as adopted by our church. But we find nothing there on the subject of slavery. And, even could it be made to appear that the General Conference, or any of the Conferences, had authorized it to be placed among the General Rules, it would no more be one of the rules of the "United Societies" than one of our civil statutes would be a law of Great Britain.

The "United Societies" of England, and the M. E. Church of America, are far from being one and the same body. We have not been known as such since the Christmas Conference of 1784, when we declared ourselves an independent church, and no longer members of the United Societies. The name does not occur in our Discipline except in connection with these rules. Our form of government, our economy, our usages are entirely different; and to prove that we are not the Methodist Episcopal Church, but the "United Societies," would not only be a difficult task, but would involve us in greater legal difficulties than the change of a dozen General Rules; and yet, this must be proved, before it can be made appear that the rule on slavery is one of the "General Rules of the United Societies," or is covered by the 4th restrictive rule.

But should it be answered, that the "United Societies" originally embraced the societies in this country, it would not alter the case, for when they were all united under Mr. Wesley, there was no such specification in the General Rules. And if you examine this restrictive rule you will find that the phraseology is identical with Mr. Wesley, and is marked as a quotation, showing most conclusively, that reference is had to the original rules prepared by Mr. Wesley for his own societies, and which were afterwards received by our church.

If the General Conference of 1808 had intended to include the rule on slavery in the General Rules, they would have worded the restrictive rule differently, and made it read: The General Rules of the Methodist Episcopal Church, or "The General Rules of the United Societies, as amended and adopted by the M. E. Church." And this is what was proposed by the Committee of Fourteen when the Report on the Constitution of the Church was submitted. There were many objections, however, to this report, and after several days' discussion, the present constitution was adopted as a substitute for the original report, *restricting only Mr. Wesley's rules,* leaving future General Conferences free to make such additional rules as they might see proper, on this, and other questions that might arise in the church. And it is very evident they did not consider the rule on slavery as one of the "General Rules" they had just restricted, for the very next day, a motion was made to strike out the whole section respecting slavery from our Discipline; and when this motion was lost, the following morning, and only two days after the restrictive rules were passed, it was moved by the Bishop himself, and carried, that an edition of the Discipline be published for the South Carolina Conference, that then embraced North and South Carolina and Georgia, with "the Section and *Rule* on slavery left out." And immediately after this vote was taken, it was moved by the very originator of the restrictive rules, Stephen G. Roszel, and carried, "that the first two paragraphs of the section on slavery be retained in our Discipline, (for the North) and that the General Conference authorize each annual Conference to form their own regulations" or rules, "relative to buying and selling slaves," thus virtually abolishing the rule in controversy.

Now had they regarded the rule on slavery as one of the "General Rules of the United Societies," could they constitutionally have struck it from the Discipline, or empowered the Annual Conferences to revoke or change it to suit their own convenience? How could they delegate a power they did not possess, or authorize an Annual Conference to do what the General Conference would not dare to have done had they considered this rule as among the number covered by the restriction? And would they, in the face of their action only two days before, be the very first to set their restrictive rules at defiance, and violate the constitution of the church? The fact is they never regarded it as one of the "General Rules of the United Societies," and from the beginning it had been inserted among these rules in *italics*, showing it to be there without the least authority.

It cannot be urged that these restrictive rules were not to take effect immediately, for before their passage the Conference regarding them as binding from their adoption, labored hard to make some alterations in the Discipline, knowing that this could not so readily be done after their passage. But, even admitting they were not to take effect immediately, we find that the General Conference of 1812 reaffirmed the action of 1808, still leaving the whole question in reference to "buying and selling slaves" with the several Annual Conferences, refusing to give any expression or rule, touching this evil practice. The result was, our members in the South bought and sold slaves without any restraint whatever; and the Committee on Slavery, in their report to the General Conference in 1816, deplored that "the evil was past remedy," and add, "They have also made inquiry into the regulations adopted and pursued by the different Annual Conferences in relation to this subject, and they find that some of them have made no efficient rules on the subject of slavery, thereby leaving our people to act as they please, all pleading the authority given them by the General Conference."

The only change made by the Conference of 1816 was an amendment to the first paragraph, declaring the ineligibility of slaveholders to official stations, leaving the membership to indulge in the traffic with impunity.

In 1820, they repealed the clause that left the matter with the Annual Conferences, but provided no substitute, the report of the Committee after two weeks' discussion, being indefinitely postponed.

In 1824, the present chapter, with some slight alterations, was adopted, but the rule on slavery was never restored.

The historical facts are: This rule is in our Discipline without any authority from any General Conference. The probability is, it was first placed there by Bishop Asbury or Mr. Dickins. Admitting, however, that it is there with the consent of the church, and consequently one of the rules of the M. E. Church, it cannot be claimed that it is, or ever was, one of the "General Rules of the United Societies," or that it was ever designed to be covered by the 4th Restrictive Rule. The Restrictive Rule can only apply to the rules of the "United Societies;" our rule on slavery was never one of the rules of these "Societies." How then can the 4th Restrictive Rule apply to it? The General Conference of 1808 ordered it to be struck from the Discipline, and instructed the Annual Conferences to make such rules as they saw proper in reference to "buying and selling slaves," and the General Conference of 1812 and 1816 sanctioned this proceeding. Several Conferences abusing this power by giving the greatest license to the traffic, and complaints coming up from different sections of the church, the General Conference of 1820 repealed so much of their action in 1808 as related to the Annual Conferences making their own regulations on this subject, but did not restore the rule. Why it was not omitted after 1808 in our Discipline, we cannot tell, the presumption is it was a mere oversight of the Committee appointed to revise and conform the Discipline to the action of the General Conference. In no event, however, can it be claimed as one of the "General Rules of the United Societies." The truth is, we have no such rule on the subject of slavery. The 4th Restrictive Rule cannot in any possible way be so construed as to apply to this fugitive clause, and it is perfectly legitimate and constitutional for the next General Conference to take such action as she in her wisdom may see proper on this vexed question. INQUIRER.

Feb. 22d, 1859.

Herald and Journal.

WEDNESDAY, MARCH 9, 1859.

THE HISTORICAL SOCIETY.

The Convention called to organize a Methodist Historical Society for New England, met at the Bromfield Street Church, Feb. 28th, at 3 o'clock, P. M. Rev. A. D. Merrill was chosen Chairman, who called upon Rev. C. L. McCurdy to open the meeting with prayer. Rev. W. R. Bagnall was chosen Secretary. The Chairman of the Committee of the Preachers' Meeting calling the Convention then stated its object, and upon his motion it was

Resolved, That deeming it proper and expedient, we do hereby proceed to organize a Methodist Historical Society of New England.

A Committee of five were appointed to present a proper form of a Constitution, as follows: Rev. Messrs. L. R. Thayer, of Boston, James Thurston, of N. H. Conference, S. W. Coggeshall, of Chatham, E. Otheman, of Chelsea, and Harrison Newhall, Esq., of Lynn.

While the Committee were absent, the time was pleasantly occupied by various short addresses, either commendatory or explanatory of the object, or presenting some reminiscences. Rev. G. F. Cox presented the scriptural authority for such societies from God's dealings with his chosen people, and from the memorials ordained by the Saviour; Bros. T. W. Lewis and J. W. Dadmun by allusions to old times called out an address from Father Merrill, who related an entertaining anecdote of Father Willard, long a member of the New England Conference. Those who were acquainted with Father Willard in his later years, remember that one of his eyebrows overhung the eye a little more than perfect harmony of features would require, giving to his countenance a singular general expression. Moreover, if he was inclined to clothe his forehead with wrinkles and open his eyes with surprise, he could not fully succeed; for, stout Arminian as he was, one eyebrow would not obey his will. Father Merrill once asked the old veteran what it was that gave such a pertinacious pendency to one half of his brow, when he related the following fact: Many years before he was traveling and preaching on a large New Hampshire circuit, in some parts of which he met with much opposition. A great revival sprung up, and among others the wife of a prominent man, called an infidel, was converted. The husband was exasperated, and following Mr. Willard to one of his preaching places, came up before him suddenly and struck him a severe blow, breaking the skin of the forehead and letting down his eyebrow. The sight of blood, and a consciousness of the meanness of the act cooled his wrath, but it was too late to repair damages. Mr. Willard felt bound to have the man arrested, but on seeing the magistrate, was desirous of procuring an adjustment of the matter on the most favorable terms to the culprit. He accordingly proposed that the man should be forgiven without action, if he would pay the cost of arrest, make an apology in open court, promise never to insult a Methodist preacher again, and then kneel down with the minister and allow a prayer to be offered in his behalf. "Well," said the magistrate, "if he will not do that, he ought to go to State Prison." The poor culprit, seeing no way of escape, was glad to accept the terms. He accordingly carried out his part of the compact, apologized as graciously as he could, promised to let ministers alone thereafter, and knelt down to submit to the punitive prayer. He little dreamed of the consequence. Methodist ministers in those days were apt to be the most powerful when on the knees. The good man presented the case so meekly, and pleaded for the culprit so urgently, that his heart was troubled, tears forced themselves from his eyes, a deep conviction of sin arose, which did not cease till the infidel was won over to Christian faith and experience, and after that he and his wife walked on pleasantly together as members of the M. E. Church. The scar on the eyebrow was therefore a badge of a great spiritual victory, and the old veteran never thought of it but with gratitude to God, and would have been perfectly willing to have the other eyebrow lowered for a similar effect.

Rev. S. A. Cushing related an interesting incident connected with the introduction of Methodism into Gloucester, showing that the fruit of the first sermon in the place by Father Pickering was not seen till twenty years afterwards. Mr. D. Snow described the introduction of Methodist preaching on the Cape, and the establishment of the Eastham Camp Meeting, and Mr. Thomas Greene gave some interesting reminiscences connected with "Methodist Alley," now Hanover Avenue, our first humble church in Boston.

The Committee then presented the following Constitution, which was, after some discussion, unanimously adopted:

CONSTITUTION.

ARTICLE I.—NAME.

This association shall be entitled and known as the Methodist Historical Society of New England.

ART. II.—OBJECTS.

The objects of the Society shall be to collect and preserve such historical records, reminiscences and mementoes that may be obtainable, as are connected with the rise and progress of the Methodist E. Church, having more special reference to the history of that church in New England; and to promote and disseminate a knowledge of Methodist history by means of lectures, essays, public meetings, published transactions, and such other modes as may seem best adapted to that end.

ART. III.—THE OFFICERS.

The officers of this society shall be a President, one Vice President and two Directors chosen from each of the New England Conferences, a Corresponding and a Recording Secretary, a Treasurer, and an Executive Committee of seven residing in Boston or within an easily accessible distance of that city.

ART. IV.—DUTIES OF OFFICERS.

Sec. 1st. It shall be the duty of the President, or in his absence, of one of the Vice Presidents, to preside in all meetings of the society, causing each meeting to be opened at the place and time appointed with devotional services, and he shall possess such powers and perform such duties as usually pertain to the Presiding Officer in similar associations.

Sec. 2d. The Recording Secretary shall keep and preserve a full and fair record of all the doings of the society, shall have charge of and keep for the use of the society all documents or other contributions of historic interest that may come into its possession, and shall make a report in writing of his doings, and of the state of the society at each of its annual meetings.

Sec. 3d. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the society, and use such means as he may be able by correspondence to enlarge its historical collections.

Sec. 4th. It shall be the duty of the Treasurer to receive, keep a fair and accurate account of, and hold subject to the order of the Executive Committee, all monies belonging to the society, take such measures as he may deem advisable to increase its funds, and make in writing a full and accurate report of his doings and of the state of the treasury at each of its annual meetings.

Sec. 5th. The Board of Directors, of which the President, the Vice Presidents, the Secretaries and Treasurer shall be ex-officio members, shall have and exercise a general supervision and control over all the affairs and interests of the society in the interim of its regular meetings. The Vice President and the Directors in each Conference shall have special charge of the interests and affairs of the society within their respective Conferences, and shall adopt and execute such measures as they may deem best adapted to promote the objects of the Association, and shall annually or oftener transmit to the Recording Secretary all such historic documents or mementoes as may come into their possession for the use of the society.

Sec. 6th. The Executive Committee, of which the President, Secretaries and Treasurer shall be members ex-officio, shall have special charge of the affairs and interests of the society, as they are connected with its Cabinet and Library in Boston, shall use such means as they may deem will best promote the objects of the society, shall provide such rooms and accommodations for its possessions and meetings as may be required, so far as the means of the society will admit, and shall, if practicable, execute all orders of the society and its Board of Directors.

ART. V.—MEETINGS.

Sec. 1st. The society shall, unless otherwise ordered by the Directors, hold its annual meeting in the city of Boston, on the Tuesday next preceding the last Wednesday of May in each year, when the officers of the society shall be chosen by such mode as may at the time be thought most advisable; the Secretary and Treasurer shall present their Annual Reports, and all such other business may be transacted as may come before the society.

Sec. 2d. The Board of Directors shall hold a meeting quarterly in the city of Boston, or in such other place as they may at a previous meeting decide upon, on the second Wednesdays of the months of March, June, September and December in each year, when historical papers may be presented, lectures be delivered, and such other business be transacted as the interests of the society may require. Nine members of the Board shall constitute a quorum for the transaction of business.

Special meetings of the Society, or of the Board of Directors, may be called whenever and wherever the Executive Committee may deem the interests of the society will be promoted by such meeting. Notices of all meetings of the Society or of the Board shall be given by the Recording Secretary through Zion's Herald, at least two weeks before such meeting occurs.

Sec. 3d. The Executive Committee shall meet at the call of the President and Recording Secretary, the Secretary giving a written notice of such meeting to each member, at least three days before such meeting is to be held. Five members shall constitute a quorum for the transaction of business. All meetings of the Directors and of the Executive Committee shall be opened by prayer.

ART. VI.—MEMBERSHIP.

Any person of good moral character may become a member of this society by paying into its treasury the sum of one dollar annually in advance, or a member for life by paying the sum of ten dollars at one time.

At its annual meeting the Society may elect to the office of Honorary Vice President or Honorary Director such persons as they may deem worthy of such distinction, provided such persons shall have been nominated to such office by the Directors at a previous regular meeting, and persons so elected shall enjoy all the rights and privileges usually pertaining to such offices.

ART. VII.

No provision of this Constitution shall be changed or annulled, and no new provision shall be introduced, except by a vote of two thirds of the members present and voting at an annual meeting of the Society; notice of such proposed change having been given in writing to the Board of Directors at or before their quarterly meeting next preceding such annual meeting.

Opportunity was then given to join the Society, when fifty persons signed the Constitution and complied with the conditions of membership. Rev. H. W. Warren was made a life member by Winslow S. Kyle, Esq., and several friends also made Father Patten a life member.

The following list of officers were elected: President, Rev. Bishop O. C. Baker; N. E. Conference: Vice President, Hon. Jacob Sleeper; Directors, Rev. Messrs. L. R. Thayer and G. F. Cox. Providence Conference: Vice President, Rev. S. W. Coggeshall; Directors, Rev. Dr. D. Patten and Rev. N. G. Lippet, of Norwich. Maine Conference: Vice President, B. J. Herrick, Esq., of Alfred; Directors, Rev. Messrs. Stephen Allen and Geo. Webber, D. D. East Maine Conference: Vice President, William Little, Esq., of Bangor; Directors, Rev. Messrs. R. B. Curtis and E. A. Helmershausen. N. H. Conference: Vice President, Rev. James Thurston; Directors, Hon. T. L. Tullock, of Concord, and Rev. Sullivan Holman. Vermont Conference: Vice President, Rev. A. Webster; Directors, Rev. Messrs. Schyler Chamberlain and Elisha J. Scott.

The following Honorary Vice Presidents were elected: Rev. Messrs. A. Stevens, LL. D., W. Butler, D. D., Asa Kent, A. D. Merrill and Prof. John Johnston, LL. D., of Middletown, Conn.; Recording Secretary, W. R. Bagnall; Corresponding Secretary, E. O. Haven; Treasurer, David Snow. Executive Committee, Rev. J. H. Twombly, F. Rand, Esq., of Roxbury, H. O. Houghton, Esq., of Cambridge, G. Haven, Esq., of Malden, H. Newhall, Esq., of Lynn, Rev. W. R. Clark, W. C. Brown, Esq., of Chelsea.

A manuscript history of the M. E. Church in Nantucket, and an account book and journal of that eminent and excellent man, the Rev. William Beauchamp, who introduced Methodism on the Cape, and afterwards edited the Western Monitor in Chilicothe, Ohio, and was a pioneer both in the East and the West, were presented by Bro. Coggeshall, and several other documents were presented by others.

The following resolution was unanimously adopted:

Resolved, That the Methodist Historical Society of New England, at this their first meeting, hear with deep sympathy of the painful affliction of our aged brother, Thomas Patten, Esq., of Boston, whose life has been so actively identified with the history of our church for more than half a century; and while we deeply regret that we are deprived of his presence and valuable counsel, we tender to him our earnest sympathies and prayers that he may be sustained by the grace of God, of which he has so long been a partaker."

In the evening a very respectable audience was gathered in the Bromfield Street Church, when after devotional exercises by Rev. Messrs. James Thurston and G. W. H. Clark, Rev. S. W. Coggeshall gave a lecture of nearly two hours in length, upon the Introduction of Methodism into Boston. The nature of his theme led him into an elaborate description of the ecclesiastical status of Boston in the eighteenth century, which involved much of the political history of the times. Mr. Coggeshall is an indefatigable and skillful gatherer of facts, and knows how to present them philosophically and strongly. We but express the universal sentiment when we say that the lecture is eminently rich in incident, and valuable, and we are happy to add that it will probably soon be printed in pamphlet form as the first contribution of the Society. It will be found to throw great light on other churches as well as our own.

Thus favorably has the N. E. Methodist Historical Society commenced. It will now depend greatly upon the Vice Presidents and Directors whether the organization be a dead skeleton or a living force. Let all who have facts that ought to be preserved, put them into shape and send them to the archives of the Society. The Corresponding Secretary will be glad to receive them. In the course of time, we trust, a room will be prepared, with suitable furniture, for the preservation and exhibition and use of all documents and other articles pertaining to such a Society.

DEATH OF THOMAS PATTEN, ESQ.

Our venerable friend, Thomas Patten, Esq., departed this life on Thursday evening, March 3d. His advanced age, being in his 79th year, afforded no hope that he would long survive the accident, a fall on the ice, which led to his death. After a few hours of pain his sufferings ceased, and he was permitted to linger in peace a few days, exhibiting, though in weakness of body, great spiritual comfort, and bearing decided testimony to the preciousness of the love of God.

Father Patten was a noble man, the only surviving male member of the original Bromfield Street Church, he was actively identified with the history of that society, and of our church in general, for more than half a century. He was a man of sound judgment, decided opinions, incorruptible integrity in small matters as well as in great, transparent candor, and great activity. Careful and deliberate in his counsels, and liberal in his own contributions of money and personal attentions, he greatly promoted the cause of God in this city.

Scarcely a pleasant day has passed since we entered upon our present duties, a part of which Father Patten has not spent in our office, and as we now chronicle his departure we mourn the loss of a personal friend. We have looked upon him as an excellent specimen of a Christian gentleman.

One characteristic worthy of special notice in him was the great hopefulness with which he looked both upon the present and future. Unlike many of his age, he persistently maintained that the world is improving, and that the present is better than the past. This was with him a favorite theme, and he was always ready to defend it. His religious views too were remarkably liberal. Believing, himself, in the doctrines of the Methodists, and enjoying the comforts of a conscious acceptance of Christ as his Redeemer and Saviour, and looking forward to the unseen future with great hope and no fear, he was glad to think that multitudes of others bearing different names, and educated under vastly different circumstances, will be accepted of God.

Father Patten has been a member of the Boston Wesleyan Association from its formation, and has contributed largely to its success.

His funeral was attended on Monday, the 7th inst., at the Bromfield Street Church, a large multitude of ministers and people being deeply interested in the solemn services. A funeral sermon will be preached next Sabbath morning, in Bromfield Street Church, by Rev. L. R. Thayer, the pastor.

NEW ENGLAND FEMALE COLLEGE.—The Eleventh Annual Commencement of this Institution was held on March 2d at the College, 274 Washington Street. After prayer George Fabyan, M. D., the president of the institution, made a brief and pertinent address, and presented diplomas to five young ladies who had just completed the prescribed course of study. The Doctor spoke faithfully of the great responsibilities of the profession, and gave to the graduates much wise professional counsel. Addresses were then delivered by Prof. C. E. Stowe, of Andover, and Rev. A. B. Fuller and E. O. Haven, of Boston, on the peculiar fitness of women for many departments at least of the medical profession, and deprecating the prejudice that would stand in the way of it.

The secretary, Dr. S. Gregory, remarked that the number of students the past term was twenty-six; that since the commencement of the institution, a period of about ten years, it had graduated twenty-five—the same number that the Harvard Medical School graduated during the first *seventeen* years of its history, from 1783 to 1800.

THAT OLD RULE.—"Inquirer" has demonstrated that the "Rule" is not a "Rule," but a sham. Let every one read it. How the bastard ever got into such good society we neither know nor care, nor is it worth while to conjecture. It is a bungling, ungrammatical, unintelligible, and disgraceful concern, and we hope the next General Conference will do themselves the credit to banish it from the Discipline by a unanimous vote. It was regarded as of no value from the first, and now altogether the best thing that can be done is to insert a strictly prohibitory rule in its place, and then either repeal the Chapter, or modify it so as to conform to the prohibitory rule. If no rule can be agreed upon, then the Chapter should be made prohibitory.

LYNN COMMON.—Rev. W. R. Clark, now stationed at the First Methodist Church at Lynn, preached an able historical discourse, on Nov. 14, the Sabbath after the church was re-opened, which the people have wisely requested for publication. The sermon is now beautifully printed by Geo. C. Rand & Avery, and is of great value for its historical information, and for its excellent suggestions and clear style. Many outside of the congregation would like a copy.

LIGHT AND DARKNESS.—"The Central Christian Advocate," organ of the M. E. Church, and "The St. Louis Christian Advocate," organ of the M. E. Church, South, are both published at St. Louis, Mo., the former being three years old, and the latter eight, and yet the Central has the larger subscription list. The Southern organ, with the darling institution, is bound to disappear. One symptom ominous of its downfall is, that it does not exchange with Zion's Herald.

A LARGE MISSIONARY COLLECTION.—St. Paul's M. E. Church in New York, Sunday before last, gave $10,000 missionary collection, having given also $2,500 a few weeks before. This is two or three times as much as all the expenses of secretaries, agents, &c., for the whole church; so that it may be said that, outside of this one church, every cent contributed to the Missionary Society of the M. E. Church is applied directly to the object aimed at.

SCHOOL BOOK LEGISLATION.—A bill is before the Massachusetts Legislature forbidding School Committees to change text books, except by a unanimous vote. This would in effect render all subsequent changes in large towns and cities impossible, thus giving the publishers of books now used a perpetual monopoly. In some towns and cities, geographies ten and twenty years behind the times may be kept in use by some obstinate man. Hasty legislation generally does more evil than good, and the pressure of public opinion is all that is necessary to prevent School Committees from making too frequent changes of text-books. It is to be hoped the bill will not pass.

DR. DURBIN AT ROXBURY.—The Roxbury brethren make their annual Missionary effort next Sunday. Dr. Durbin will preach in the morning and make an address in the afternoon.

LITERARY NOTICES.

THE METHODIST; OR, INCIDENTS AND CHARACTERS FROM LIFE IN THE BALTIMORE CONFERENCE. By Miriam Fletcher. With an Introduction by W. P. Strickland, D. D. In two volumes. *New York: Derby & Jackson.*—No book published of late has been received with more favor by the public press than this. The universal testimony is that it is of thrilling interest, truthful, natural and deeply imbued with religious sentiment. Its characters are not ancient but modern, and the power of religious experience and instruction is shown among the cultivated and ignorant as they exist in actual society. The book we learn is having a large sale.

THE CHRISTIAN EXAMINER for March, published in Boston by the *American Unitarian Association*, has an excellent article on the "History of Methodism in England," founded on Stevens' History, in which some valuable suggestions are made. The Unitarians, like the Methodists, are decided Arminians, both believing in the absolute freedom of man, while genuine Calvinists and the Universalists deny the freedom of the will in its true sense. This fact brings "the right wing" of the Unitarians into very close companionship with the Methodists, while their scholarship and liberality render some of their writings of great value. Were it not for the odium of often misunderstood names, and for fruitless disputes about words, how much more liberal and brotherly might genuine Christians be.

THE CHILDREN'S BIBLE STORY-BOOK. Illustrated with Twenty Engravings. *New York: C. S. Francis & Co.*—This is a beautiful small quarto book of 290 pages, containing eighty excellent scriptural stories related in simple language, and here printed in very large, clear type, and illustrated by appropriate pictures. A minister informs us that he has already committed to memory many of the stories, to relate to Sunday Schools. It is admirable for such a purpose.

THE CHRISTIAN'S DAILY TREASURY; A Religious Exercise for every day in the year. By Ebenezer Temple, author of "The Domestic Altar." *Boston: Gould & Lincoln.*—Three hundred and sixty-five texts of scripture are here presented, with a short and pertinent discourse on each—eminently practical and devotional, as well as suggestive. The book is a valuable aid to an understanding of the Scriptures, and to a devotional spirit.

BEAUTY OF HOLINESS—*March.* "Holiness in the Ministry," by Rev. R. S. Rust; "Holy Matrimony," Rev. R. Young, England; "Primitive Methodist Epistle;" "Love, Service, Praise;" "Hymn of Gratitude;" "Faith's Triumph in Holiness;" "The Way in which I was led;" "Promise of the Father;" "Joy in Sorrow;" "That Rock was Christ;" "Growing in Grace, and growing out of sin," Rev. F. S. Hibbard;" "Unity of the Christian Graces."—*Editorial Sketches:* "Visit to Bishop Simpson;" "Faith the gift of God;" "Pure Love, Visit to Dr. Bangs."—*Convert's Department:* "Resisting Satan;" "Wrestling in the Spirit."—*Literary Notices:* Promise of the Father, Wrecks and Rescues, Pleasant Pathways, The Child's Anti-Slavery Book.—*Editorial Miscellany:* Revival in England, Singing of Hymns, Charity never faileth. Monthly, $1.00 per year. Address *Rev. M. French*, 200 Mulberry Street, New York, or *J. P. Magee*, agent, Boston.

BANK NOTE DETECTORS.—These useful periodicals are coming to be greatly multiplied; but many of them are carelessly prepared. About the best we have seen is the "*New England Edition of the Metropolitan Reporter*" issued by the Banking House of *Allen, Neale & Co.*, 18 State St. We shall occasionally give their report of uncurrent New England money in the Herald; but all our readers who handle much money had better get the "Reporter" itself. *Monthly, $1 per year.*

BLACKWOOD'S EDINBURGH MAGAZINE.—The articles of the February number are "Carlyle—Mirage Philosophy—History of Frederick; How we went to Skye; Objectionable Books; The Periodical Press; Rawlinson's Herodotus; Falsely Accused; Mephetis and the Antidote; A Cruise in Japanese Waters—Part III.—*Published by Leonard Scott & Co.*

CHAMPIONNIERE'S JOURNAL OF PRACTICAL MEDICINE AND SURGERY. H. Chaillou, M. D., editor. *A. Williams & Co.*, of Boston, have received the January number of this excellent periodical, it being the first number of a new volume of an American edition. The French physicians certainly have the highest reputation for science and skill at present, and this appears to be a Medical Journal of the first class. We advise physicians to examine it.

MISSIONARY DEPARTMENT.

FROM OUR MISSION ROOMS.

TEN THOUSAND DOLLARS!—*How it was raised* at St. Paul's Methodist Episcopal Church, New York, on Sunday, February 27.

First.—There was much preparatory prayer on the part of the congregation on the subject of missions.

Second.—There was much pulpit instruction on the part of the pastors.

Third.—The pastors and Missionary Committee addressed the following circular letter to every family of the congregation:

New York, February 15, 1859.

"*Dear Sir:*—The annual missionary collection of St. Paul's Methodist Episcopal Church will be taken up on Sunday, February 27.

"The demands of the work for the present year are greater than they have ever been. Old posts require strengthening, and new fields are opened to an extent unknown at any previous period in the history of Christianity. Since the suppression of the insurrection in India, the work of missions in that vast region can be prosecuted under better auspices than ever. The recent treaties with China and Japan open those countries, teeming with immortal millions, to the gospel of Jesus Christ. In Turkey, especially in Bulgaria, where we already have missionaries employed, new opportunities occur every day. The researches of Livingstone show that in the interior of Africa there are thousands of comparatively docile heathen ready to receive the word.

"Never was call more urgent. We trust that you are ready to meet it in the spirit of Christ.

"Our contribution last year amounted to $6,132. It is not unreasonable to expect that with our enlarged numbers, and in this year of opening prosperity, we shall largely exceed that sum.

"We trust that you will give *according to your ability*, and in view of the claims of God and his cause. Take this paper home with you, meditate upon its suggestions, and pray that God may show you what you ought to do. If you are able to give a large sum, do it, and God will bless your deed; if but a small one, give that, and He who noticed the widow's mite will bless you.

JOHN M'CLINTOCK, A. C. FOSS,	Pastors.
W. A. COX, W. TRUSLOW, JOSEPH GRAYDON,	Missionary Committee."

Fourth.—The day for the offerings of the people was occupied in the morning by a sermon from the Corresponding Secretary, after which four thousand two hundred and fifty dollars were taken upon the plates and upon cards, which were passed through the congregation by brethren previously appointed. The evening was also devoted to the cause, and addresses were made by the pastors, by Dr. Durbin, and Colonel Cummings, of Philadelphia. Brief speeches were made, with good effect, as the collection proceeded, by Hon. James Bishop, of New Jersey, by H. J. Baker, Esq., of New York, and others. Five patrons (five hundred dollars each) were made.

The Young Men's Christian Association of the church constituted three of their officers (the president, vice president, and secretary) life directors of the Parent Board. At the congregation did not do well, we know not of them. Nothing better pleased us than the devotion of a widow in the congregation, who, though unable to contribute but a mite in money, made copious offerings of tears of joy, and of ejaculatory and fervent prayers for a blessing upon the good men who were making their willing and large offerings to the Lord.

THE MARGIN OF THE GRAVE.—A voice from it! Rev. Jonas J. Hedstrom, who is now about passing over the river of death, writes concerning matters affecting the Scandinavian missions, in the service of which his labors have been beyond measure: "The Lord only knows how I shall be able to write what is necessary. O for help to a dying worm to do only *half* a day's work in his field before I go hence! I feel glad in the Lord; my soul is growing. I am blessed with very many letters from my spiritual children in different states. O brother, this is food to my poor soul; they are all prospering in the Lord, and, over and above all this, the Swedish work was never more prosperous than at present. Glory be to God forever. Amen."

"HOPE" is the signature of some Christian female within the bounds of the Rock River Conference who sends us some jewelry, saying: "Since the session of the R. R. Conference I have loved the missions and missionaries. Such as I have, give I thee."

THE AVAILS OF JEWELRY we like to receive much better than the trinkets themselves, for though it may seem strange, still such is the fact, that such articles are worth *much less* here than in any other part of the country. If, therefore, you think of giving such things to the treasury of the Lord, please turn them into money where you are, and relieve your treasurer from the care of selling them. But if you cannot contain, send them along! *The good woman* who sent the "avails" of the jewelry referred to gives utterance to a good prayer, to which we heartily respond. "God bless you with seeing the contributions increase fourfold this year!"

THE SCANDINAVIAN DISTRICT, Peoria Conference, it is said, was never in a more prosperous state. Information from the various parts of the district is to the effect that the gospel of the grace of God is triumphing gloriously.

WHO WILL BE THE NEXT?—Be not deterred because there are multitudes who ought so to speak? What say you?

"*Rev. Thomas Carlton. Dear Brother:*—Inclosed you will find a draft for seventy-five dollars. I find myself indebted this amount to the missionary cause. I forward it at this time as an expression of gratitude to my heavenly Father for his manifold mercies. Please use it for foreign missions."

SIX MISSIONARIES FOR INDIA.—We are now in possession of the commissions of the following six brethren for our mission in India, namely: Rev. James Baume and Mrs. Baume, Rock River Conference; Rev. Joseph N. Downey and Mrs. Downey, Northern Indiana Conference; Rev. Charles W. Judd and Mrs. Judd, Wyoming Conference; Rev. Edwin W. Parker and Mrs. Parker, Vermont Conference; Rev. James W. Waugh and Mrs. Waugh, Southern Illinois Conference; Rev. James M. Thoburn and Mrs. Thoburn, Pittsburgh Conference.

Of these brethren Bro. Baume and Sister Baume sailed the latter part of December. The other five brethren, with their wives, will sail in the first good vessel that offers, we hope at farthest in April.

One of the most hopeful signs in our church is, that young, well qualified, and promising men, with their devoted wives, are offering themselves without conditions or reserve for the missionary work. It was not so a year or two ago. This is surely of God. We may add, another favorable sign is the increased liberality in contributions to the missionary cause. These two signs bid us go forward, and trust the church for supplies of men and money. We may add that great and effectual doors are open wide, and the whole Christian world, Catholic and Protestant, is moving to extend the kingdom of God among men. Brethren, the whole Methodist Episcopal Church, can we stand still? Let all questions of controversy be held in abeyance, if need be, while we take up the ark of God and go forward!

THE MISSIONARY ADVOCATE.—The new volume commences with April. *The subscription price is:* For a single copy, 25 cents; for *eight* copies, $1; *forty-five* copies, $5; for *one hundred* copies, $10.

A class leader says: "I pay for, and give to my class members, the Missionary Advocate, and I find it pays well for the missionary cause."

A private member received it gratuitously, and distributed to others gratuitously; the effect of its perusal upon him was to have him make his will, and provide especially and liberally for the missionary cause.

The foreign missionaries look for it, they say, with great desire; longing to learn through it what their fellow-laborers are doing in the great harvest-field.

The pastors say: "It is the means of increasing the interest of our people in the missionary cause, and consequently of greatly increasing the amount of their contributions."

The Number for March contains cuts of the exterior and interior of the "Sheep House," or first house for public worship occupied by our missionaries in India. The letters from the various missions, and the miscellaneous missionary matter, are all of lively interest.

MISSIONARY CONCERT.—A preacher writes: "We have a regular monthly missionary prayer meeting and collection, and yesterday I obtained pledges in the public congregation to the amount of $112, though less than half the usual congregation were present, on account of the rain and thaw. I hope with the monthly concerts, and with the arrangements to call personally on all who were absent from the congregation, that we may come up to two hundred dollars."

DENMARK.—The first M. E. Church in Copenhagen, Denmark, was organized January 11th, 1859. Bro. Willerup writes:

"On that day the brethren who desired to unite with us, and who had talked to me before touching the subject, met together, and we organized ourselves into a church. Glory be to God!"

NEW ENGLAND EDUCATION SOCIETY.

The following sums have been received for the month of February, 1859:

From M. Daggett for collection at Bromfield Street Church, Boston,	$ 93 55
" Rev. J. C. Cromack, for collection at Westboro', Mass.,	6 00
" Rev. S. Chapin, of N. H. Conference, for collection at Haverhill, Mass.,	25 00

PLINY NICKERSON, Treasurer.

Correspondence.

LETTER FROM DR. TRUE.

Close of the Term—Working of the New Plan—Visit of Rev. D. Wise, and Sunday Schools—Day of Prayer for Colleges—University Education Society—Infant Regeneration.

MIDDLETOWN, Conn., March 2, 1859.

Our Winter Term in the Wesleyan University, on the new plan, closes to-day, with the Junior Exhibition. The largest part of the class are still out keeping school; but the class being large, enough remains to make a respectable representation. We have found our new arrangement very agreeable to the Faculty, and to the students who have not desired employment as teachers. How the schoolmasters will like it, remains to be seen, though we have no doubt that it will be beneficial to them. In two weeks we shall expect to see them all back at the opening of the Spring Term.

Sunday before last we had a visit from the Secretary of the Sabbath School of the M. E. Church—Rev. Daniel Wise—who preached in 1st and 2d M. E. Churches, and took up a collection. He gave a luminous and interesting exposition of the character and operation of the Union. One fact mentioned is very suggestive—that the number of conversions in the Sabbath Schools of the M. E. Church, for several years prior to the recent great revival, was annually eighty-five per cent. of the whole number of conversions in the church. This leaves but fifteen per cent. of conversions from all other sources, including retired members of the Sabbath Schools. *Fifteen per cent.!* Mark that, you that think the Sabbath School can be crowded into a corner of the Sabbath day, and refuse your attendance and co-operation in it as a small affair compared with a service of preaching. You think a sermon on Sunday afternoon too important to give place to a Sabbath School, when *five just such sermons cannot do half so* much to increase the church and convert the world. We shall see these subjects by and by in a different light. Instead of having such a piling of sermon on sermon as we have now, one effacing the impression of the other, would it not be better for the minister, with all the children and adults too around him, to take half an hour or less to expound a passage of the Bible, with the aid of maps and diagrams, and then leaving the school to the superintendents and teachers, take his horse or go afoot to a neglected suburb, and preach the gospel to those who would otherwise neglect it, or fail to hear it? O, but you pay for preaching, and you want it yourself; what's the need of having your ears developed so much? You had better exercise your other powers in doing good and in getting knowledge in some other way. At all events the lives of those who have devoted their lives to the preaching of the gospel, to consider whether something is not to be done more than is done to bring those outside of the stated congregations to the knowledge of salvation. *Fifteen per cent.* is not the report we used to have on the old circuit system.

The Day of Prayer for Colleges was observed here in a manner peculiarly interesting. In the forenoon there was a public prayer meeting in the college, the Faculty and students and others participating in the exercises. Rev. Laban Clark, President of the Board of Trustees, and justly called the father of the University, for his decisive efforts for its establishment, now over eighty years of age, and "leaning on the top of his staff," added much interest to the meeting by his cheerful presence and earnest prayers and exhortations. In the afternoon a special meeting was held at the Lecture Room of the 1st Congregational Church, to which the college was invited by the pastor, Rev. Mr. Taylor. It was a season of refreshing from the presence of the Lord, and by the prevalence of a spirit of brotherly love and Christian union.

In the evening the first anniversary of the University Education Society was observed in the M. E. Church. This Society was formed by the ladies last fall, as an auxiliary to the N. E. Education Society. It has conducted in a spirited manner, and by its Reunions and Sociables, it has enlivened the monotony of college life. The meeting was called to order by Prof. Lindsay, acting as chairman in behalf of the President of the Society, and after prayers and some of the best singing I ever heard in that church—and it is not of a secondary character at any time, as you know—Dr. Cummings delivered the most finished speech we have heard from him on any occasion, and Dr. Curry followed with an off-hand talk, which went straight to the mark. The meeting was what you would call a success—and I may add a surprise; for such meetings have too often been dull, and thinly and sadly attended, the generous audiences manifestly trying hard to take an interest for the sake of the cause.

Well, "the world moves," and taking the hint from these two anniversaries, I foresee that it is a going to move more hereafter by the way of education, religious and scientific, than heretofore. The salvation of the world is to be the work of tuition, not of miracle, nor by signs and wonders, nor by spasmodic efforts, but by tuition, attended by the invisible and silent but all-potent influence of the Spirit and grace of God; and the best part of the work is to be accomplished in the childhood and youth of every successive age.

Before I close, allow me to say, as connected with this train of thought, that I subscribe to the views you have presented in the Herald on the subject of Infant Regeneration. I am far from pouncing on any attempts to set the interests of childhood in Christ in the strongest light, and I am glad that our church has advanced so decidedly in her recognition of their rights in the church.

The doctrine of initial justification and gracious ability are now commonly, though not universally recognized by Methodist writers, and these are all pertaining to the subject that a fair interpretation of the Scriptures or general experience will sanction. Instead of the regeneration of the infant by grace coetaneous with his natural birth, it is enough to claim that through Christ his unregenerate state is not imputed to him; that from this he is unconditionally justified, and ability is given him, while an infant, and long before he is old enough to forfeit that justification by anything he can do, to choose the right, to seek the Lord, and to secure to himself the further grace by which he may be regenerated.

The main element in a regenerated nature is the love of God, "for he that loveth is born of God"—and it is a question of experience and observation whether childhood is characterized by such a sentiment. It may be said, it is because God is invisible that the child shows so little affection for him, and all he needs is instruction. But, give him all the knowledge you possess, and you will find a coldness and inanity, which does not mark the child in relation to any other legitimate object of affection. He has moral sensibility, reverence, fear, hope, desire of heaven—anything but love, such love as the young convert or old Christian exhibits. It is true that if you persevere in your efforts, you may, you will be likely to succeed in your object; but it will be by the inspiration and blessing of the Holy Spirit attending your efforts, and made effectual through the voluntary co-operation of the child. But all our natural sentiments appear prior to any choice on our part—they are spontaneous. If regeneration is considered as a mere choice, and to have its whole sphere in the will, then no doubt a child has power to choose to do right and to obey God—but so has any adult sinner, and every penitent sinner does so choose; but this does not constitute regeneration. However, though I cannot adopt the new doctrine, I think it a natural reaction from the other extreme, and much less objectionable, because the effort made to preserve the supposed regenerated child will be likely to regenerate him, and the sooner that is done the better.

Very truly yours, C. K. TRUE.

LETTER FROM NEW BRUNSWICK.

St. John, N. B., Feb. 24, 1859.

DEAR HERALD:—This city has experienced quite a commotion on the Temperance question of late, which has been of some service to the cause. New Brunswick is a rum Province, and St. John is preeminently a rum city, the Teetotalers being engaged in that part of the reform which in New England was accomplished ten or fifteen years ago. The name of the liquor dealers is legion, and the amount of drunkenness is fearful, for public opinion is in favor of the drinking customs of the so-called aristocracy of the city, and all classes follow their example according to their taste and means. The good people of Massachusetts have reason to rejoice that the ministers at their altars are doing a good work in making strong drink unpopular; but here, sad to relate, many of the oldest and most respectable (!) clergymen advocate the moderate use of brandy, wine, whiskey or ale; nor does their practice, in this thing at least, differ from their profession.

Finding that "Yankee Land" was far ahead of them in this reform, the Sons of Temperance secured the services of Dr. Jewett, so well known in the Bay State, to help carry on their regular winter campaign. During the Doctor's visit, the rector of Trinity Church, being a lover of the creature comforts, and finding in his own stomach a hearty response to St. Paul's remark about taking a little wine; and, perhaps, fearing that the sound arguments of the Doctor might agitate the consciences of some of the rich liquor dealers of his church, improved the opportunity of preaching a "temperance, not total abstinence" sermon all about the wine at the marriage in Cana of Galilee, in which that old, exploded moderation doctrine was set forth.

The Temperance Telegraph at once took up the matter, and showed the effect of this doctrine on some who had gone to drunkards' graves from the bosom of Trinity Church, and stated other plain truths, to the no small disgust of the liquor-loving flock of the rector.

A great deal of pious horror was expressed at such a shameful attack upon so wise and holy a man as Rector Gray, and quite a newspaper war was waged about it; but the rummies got the worst end of the bargain, and the public had the benefit of finding out the real position of some of the leading men who were trying to be neither one thing nor the other.

During the debate many fine points were made by the temperance men; but one happy hit at the rector's moderation doctrine is worth relating: It so happened about this time that one of the livery stables had adopted the Christian rule of letting no teams on Sunday. Bro. Thornton, (the only Yankee preacher in the city, except your correspondent,) having heard of the fact, mentioned it one Sunday evening before his large congregation as a praiseworthy action; but, said he, I am surprised that some of these moderation clergy have not recommended *moderate driving* on Sunday, say about *five miles per hour.*

Dr. Jewett has left, but the question is being kept open by a series of temperance sermons; for, happy to say, there are some ministers here who believe that temperance is part of a true Christian character.

I have mentioned in previous letters the remarkable amount of bigotry which exists here. There is no established church, but the English notions of some of the people lead the members of that church into a claim of supremacy, which is sometimes quite ridiculous; and this spirit does not fail to excite other denominations to a vigorous defense of their own systems.

The Legislature of the Province, now in session, has furnished a significant item, which goes to show that the Episcopal Church cannot long maintain its assumed pre-eminence.

The Chaplain of the Assembly, chosen by the Legislative Council, has, by a sort of precedent, been chosen from the Episcopal clergy; but at this session a Presbyterian minister was selected to do the government praying. Upon this the Right Reverend Father in God, John, Lord Bishop of Fredericton, if you go into the detail of his title, or, more simply, Rev. John Medley, being moved with righteous indignation, exhorted the Governor not to sanction such a sacrilegious innovation of the privileges of "the church," at the same time recommending his son as a more suitable person for the office of Chaplain. His Honor, the Governor, Sir J. H. T. M. Sutton, piously tried to veto the election of the Presbyterian, but the Council, being stubborn fellows, compelled him to submit, and so, for the first time, the devotions in the New Brunswick House of Assembly are to be Presbyterian, instead of the more aristocratic and regal style so long continued.

Did you ever hear "Hail Columbia" performed "with variations?" if so it might have puzzled you to trace the original tune in some of the more variable variations. Well, so it is with the gospel in the hands of sectarian bigots; there is the gospel with the Episcopal variation, and the Presbyterian variation, and the Baptist variation, and the Methodist variation. It is preached in the solemn minor key of Calvinism, and in the lively measure of Wesley. Luther preached it in his deep bass, and Henry Ward Beecher is delighting the country with his clear tones in the upper register.

Now it is to be charitably believed that in all these variations the true notes of the gospel are prominent, but when we come to the Papal variation, the Pro-Slavery variation, and the Rum variation, it would scarcely be believed to have any of the gospel in it at all.

If any of your readers have any doubts of the evil influence of sectarianism, let them read the early do-

nominational history of Ne[...] good look at its workings i[...] twelve different sects, all of [...] tions, strictly evangelical, [...] they were doing it religious[...] they are.

But there are signs of a [...] in relation to this matter, an[...] of the heaviest guns of the [...] battery, the Springfield Rep[...] against the few remaining [...] and when the religious pre[...] the line of battle, it may not [...] will be conquered, and Chris[...] no more.

Thinking men are beginn[...] writings of those good men w[...] moved by the *spirit of God*, [...] the writings of other men w[...] moved by *their own spirits*, and [...] of simple gospel truth, mod[...] trary notwithstanding, that Ch[...] and by it can the world alone [...]

I rejoice to tell you that a "[...] the presence of the Lord" is [...] the churches of this city; Z[...] place of labor, among the rest. [...] joyed a general revival for 5[...] dearth is now to be relieved. [...] umph of truth, I remain

Your brother in [...]

LETTER FROM THE [...] TUTE.

Observance of the College Fast—[...] Adams—Address of Rev. Pr[...] Feast—Prosperity of the Inst[...] —Coming Anniversary.

MR. EDITOR:—The Institu[...] interests of the church; she w[...] her responsibilities as a "city s[...] those who are looking toward [...] come within her sacred enclosu[...] they receive the qualification [...] heart needed to success in thei[...] a good evidence of this on Thu[...] Annual College Fast. It was [...] o'clock, A. M., we would have [...] chapel, where all the exercises [...] and the spirit which characteriz[...] glorious day. At half past ten [...] ble pleasure of listening to a so[...] Prof. Adams, our pastor. He [...] the expectations of his audience [...] been notified of his appointmen[...] had gone forth that he must pre[...] time from Monday noon to prep[...] dence. He remarked, "I thou[...] 'posted' with reference to mat[...] have learned of late of the oper[...] missionaries, of the invitation g[...] to occupy the western part of [...] great White Mosque, and tha[...] movement had devoted several ho[...] dollars for the benefit of the mi[...] whole age behind the times." [...] for the exhortation, we felt to " [...] harvest to send forth laborers." [...] for which the day was appointe[...] of the exhortation upon us, w[...] wings, I would fly to earth's r[...] send forth laborers.

At 2 P. M., we had the pl[...] Prof. Patten on the traits of cha[...] unassuming modesty, his childli[...] the pulpit and as a reasoner, hi[...] that he could say,

"No foot of land d[...]
No cottage in the [...]
A poor wayfaring [...]"

were all noticed, and held up f[...] Dr.'s remark with reference to h[...] foreign fields if he could only [...] referred to, and made us who [...] We found when he closed that [...] rising, that the interest was b[...] when we met in the evening and [...] and brethren tell their experi[...] beloved Father Sanborn talk of [...] the "Institute" was the place o[...] and we would pray the Lord [...] more laborers here to qualify [...] white harvest field.

Our Faculty is greatly belov[...] tude of each member for our w[...] our wants, cause us to feel tha[...] they possess, any young man wo[...] properly improved his time bes[...] "Jerusalem." We are not onl[...] theological doctrines, but are e[...] seek the baptism of the Spirit, wi[...] ing will be in vain. The insti[...] Some 80 students are connected [...] is to graduate at our next anni[...] the third Wednesday of June, s[...] qualified for their work. Yo[...]

REV. DANIEL WEN[...]

MR. EDITOR:—It will be gra[...] ous friends of Father Wentwort[...] health is such, that he is able [...] amount of ministerial labor. My[...] the winter, and Father W[...] ed to the people of my charge abo[...] is still able to preach twice ever[...] seen his "three score years and t[...] the most excruciating pain in yea[...] his general health is quite good. [...] lent sermons to an attentive audi[...] cerely hope that his "word will b[...] may he live to bless the church, [...] pass over Jordan," may his trium[...]

Yours,

Kent's Hill, Me., March 1, 185[...]

RELIGIOUS INTELL[...]

Rev. Mr. Livesey writes: "Re[...] from a committee of ladies who h[...] superintend the donation to be [...] Church in Warren, R. I., on th[...] cheerfully accepted the invitation. [...] the evening we entered the comm[...] M. E. Church, and found several [...] sembled, and in a few minutes it [...] to five hundred. After singing by [...] ing was opened by prayer, whic[...] singing. A moment of suspense [...] of the committee, Mrs. Charles Su[...] altar, and presented to the pastor, [...] a purse containing $110, which sh[...] cept as a token of affection and est[...] bers of the church cherished tow[...] his labors and success amongst [...] Butler replied in a short speech, [...] appointment to another field of l[...] tears into many eyes, and told b[...] loved by a people who had witness[...] ing his labors, many of whom had [...] brought into the church during [...] After a song by the choir, a beau[...] was read by a young lady. Sev[...] made, appropriate, stirring and fre[...] all were then invited to partake o[...] vided by the ladies in the small ves[...] of good feeling and happy social [...] seemed cheerful and happy; the b[...] ed, and about ten o'clock all retire[...] with the occasion.

"These gatherings are becomin[...] our people; they are finding their [...] promoted by them; the social elem[...] the heart of the pastor is cheered b[...] by the material aid which he recei[...]

nominational history of New England, or better, take a good look at its workings in this city, where there are twelve different sects, all of them, with one or two exceptions, strictly evangelical, yet hating each other as if they were doing it religiously. I suppose they think they are.

But there are signs of a better state of things here in relation to this matter, and I rejoice to see that one of the heaviest guns of the New England newspaper battery, the Springfield Republican, has opened its fire against the few remaining intrenchments of bigotry; and when the religious press take up their position in the line of battle, it may not be long before a peace will be conquered, and Christians learn sectarian war no more.

Thinking men are beginning to believe that the writings of those good men who wrote as they were moved by the spirit of God, are better theology than the writings of other men who wrote as they were moved by *their own spirits*, and it is on the foundation of simple gospel truth, modern infidelity to the contrary notwithstanding, that Christians must be united, and by it can the world alone be saved.

I rejoice to tell you that a "time of refreshing from the presence of the Lord" is being enjoyed in some of the churches of this city; Zion's Church, my own place of labor, among the rest. St. John has not enjoyed a general revival for 53 years, but we hope the dearth is now to be relieved. With faith in the triumph of truth, I remain

Your brother in the Gospel,
W. H. DANIELS.

LETTER FROM THE BIBLICAL INSTITUTE.

Observance of the College Fast—Sermon by Rev. Elisha Adams—Address of Rev. Prof. Patten—Evening Love Feast—Prosperity of the Institute—Missionary Spirit —Coming Anniversary.

MR. EDITOR:—The Institute is alive to the great interests of the church; she would ever be mindful of her responsibilities as a "city set on a hill," to invite those who are looking toward the walls of Zion to come within her sacred enclosure, and here tarry until they receive the qualification of both intellect and heart needed to success in their great work. We had a good evidence of this on Thursday, the day of the Annual College Fast. It was announced that at nine o'clock, A. M., we would have a prayer meeting in the chapel, where all the exercises of the day occurred; and the spirit which characterized it was ominous of a glorious day. At half past ten we had the inexpressible pleasure of listening to a soul-stirring sermon from Prof. Adams, our pastor. He excused himself from the expectations of his audience by saying he had not been notified of his appointment until after the decree had gone forth that he must preach; and with only the time from Monday noon to prepare, and having much else to do, he felt hardly prepared for the task; but the Lord helped him, as taking his text from Matt. ix. 36, 37 and 38, he portrayed to us the moral condition of the world, with its ten or twelve hundred millions, all but ten millions of whom were without God and without hope, and in such a state of heart that they would not seek after God, and many of them had never heard the gospel. He told us of Asia, with her teeming millions of Mohammedans, Hindoos and other sects, ready to perish; of Dr. Wentworth's report of the opening of China to missionary effort; of India, with her multitudes of degraded, priest-ridden souls, to whom access had so recently been given by such a mysterious providence. He remarked, "I thought I had kept myself 'posted' with reference to matters in India, but as I have learned of late of the opening of Lucknow to the missionaries, of the invitation given to our hero Butler to occupy the western part of the city and use the great White Mosque, and that the English Government had devoted several houses and thousands of dollars for the benefit of the mission, I found myself a whole age behind the times." Having thus prepared for the exhortation, we felt to "pray the Lord of the harvest to send forth laborers." He noticed the object for which the day was appointed, and urged the claims of the exhortation upon us, until we felt, O had I wings, I would fly to earth's remotest bounds. Lord, send forth laborers.

At 2 P. M., we had the pleasure of listening to Prof. Patten on the traits of character of Dr. Fisk; his unassuming modesty, his childlike spirit, his power in the pulpit and as a reasoner, his devotion to God, so that he could say,

"No foot of land do I possess,
No cottage in the wilderness,
A poor wayfaring man,"

were all noticed, and held up for an example. The Dr.'s remark with reference to his purpose to labor in foreign fields if he could only be young again, was referred to, and made us who are yet young, think. We found when he closed that the "tide" had been rising, that the interest was being augmented; and when we met in the evening and heard the professors and brethren tell their experience, and heard our beloved Father Sanborn talk of salvation, we felt that the "Institute" was the place of all the world for us; and we would pray the Lord of the harvest to send more laborers here to qualify them for their great white harvest field.

Our Faculty is greatly beloved. The kind solicitude of each member for our welfare, and attention to our wants, cause us to feel that with the endowments they possess, any young man would never regret, if he properly improved his time best, that he came to our "Jerusalem." We are not only taught science and theological doctrines, but are earnestly exhorted to seek the baptism of the Spirit, without which all learning will be in vain. The institution is prospering. Some 80 students are connected with it; a large class is to graduate at our next anniversary, which occurs the third Wednesday of June, as we trust eminently qualified for their work. Yours, L. C. M.

REV. DANIEL WENTWORTH.

MR. EDITOR:—It will be gratifying to the numerous friends of Father Wentworth, to learn that his health is such, that he is able to perform quite an amount of ministerial labor. My health failed me the first of the winter, and Father Wentworth has preached to the people of my charge about three months, and is still able to preach twice every Sabbath. He has seen his "three score years and ten," and has suffered the most excruciating pain in years past, but at present his general health is quite good. He preaches excellent sermons to an attentive audience, and I most sincerely hope that his "word will be with power." Long may he live to bless the church, and when called "to pass over Jordan," may his triumph be complete.

Yours, H. M. EATON.
Kent's Hill, Me., March 1, 1859.

RELIGIOUS INTELLIGENCE.

Rev. Mr. Livesey writes: "Receiving an invitation from a committee of ladies who had been appointed to superintend the donation to be made at the M. E. Church in Warren, R. I., on the 23d inst., I most cheerfully accepted the invitation. At seven o'clock in the evening we entered the commodious vestry of the M. E. Church, and found several hundred persons assembled, and in a few minutes it contained from four to five hundred. After singing by the choir, the meeting was opened by prayer, which was followed by singing. A moment of suspense followed, when one of the committee, Mrs. Charles Smith, stepped into the altar, and presented to the pastor, Rev. James Butler, a purse containing $110, which she wished him to accept as a token of affection and esteem which the members of the church cherished towards him, in view of his labors and success amongst them, to which Bro. Butler replied in a short speech, in which he alluded to the speedy closing of his labors amongst them, and appointment to another field of labor. This brought tears into many eyes, and told how much he was beloved by a people who had witnessed the success attending his labors, many of whom had been converted and brought into the church during the last two years. After a song by the choir, a beautiful original poem was read by a young lady. Several speeches were made, appropriate, stirring and fresh from the heart; all were then invited to partake of refreshments provided by the ladies in the small vestry. It was a time of good feeling and happy social intercourse. All seemed cheerful and happy; the best of order prevailed, and about ten o'clock all retired, evidently pleased with the occasion.

"These gatherings are becoming common amongst our people; they are finding their highest interests are promoted by them; the social element is cultivated, and the heart of the pastor is cheered by it far more than by the material aid which he receives. I would suggest that if some such practice prevailed on the reception of the preacher on going to a new station, to introduce him to his new flock, it would cheer him in his work and assist him in getting acquainted with them."

Revival in Berwick, Me.—A lay brother sends us the following particulars of an interesting revival: "Believing it always encouraging to the lovers of our Zion to hear of its prosperity, especally where for years sin and iniquity has abounded, and where many thought all hope was gone of seeing any change for the better, I would say that by the blessing of the Lord a brighter day has dawned on this dark corner of our earth. Some twelve or fourteen months since a few brethren, with a local preacher, united to labor on the "personal effort" principle for the salvation of precious souls, and thanks be to His holy name they have not labored in vain. The Lord has blessed in the awakening and salvation of many souls, and the work is still going on, and has been all the past year. Prayer meetings have been held in remote neighborhoods where the people were not supplied with religious privileges, and some had not heard the sound of the gospel for years. The Lord gave them such signal success that they have gone from neighborhood to neighborhood, and many of them were gathered from the lowest state of degradation, and now are fhe brightest ornaments of the Christian religion that I have seen or heard of, and it appears as though the days of Fathers Bates, Newell, Merrill and others, had returned. Some have been baptized the last summer, and joined the church where it was most convenient for them; others will probably join this spring. They are spiritual 'laborers,'—if they are disappointed of a preacher they all turn preachers themselves. New cases of awakening occur nearly every week. One blessed trait in the experience of this "band of brothers and sisters is, they live their religion at home as well as in meeting. Many affecting scenes have I witnessed around the family altar; it was a heaven begun below. In no place have I ever witnessed a revival influence so universal, and so constant through the whole year. The brethren call their work 'Little River Circuit,' and have organized classes, appointing leaders from among themselves.

Rev. Wm. G. Leonard, of Ludlow, Vt., writes: "It may be pleasant to many of your readers to learn that though our people deserted this field some years ago, and the Universalists, Baptists and Congregationalists have established themselves in it, yet God in his good providence has sent us back again, with good prospect of "building up the waste places of Zion," and permanently establishing ourselves in this village. We commenced our work here three months ago, with seventeen members, no church organization, singers or Sabbath School; now we are organized, have a good *young* choir, a fine Sabbath School, fair congregation, and gloriously good social meetings. Our number is increased to thirty-two, and some are now seeking their Saviour. Bless God! This little band of Christians, assisted by our Wesleyan brethren, are purposing to fit up a hall and support a preacher among them. Pray for us, and let the strong send us Sabbath School books; and if any persons know where we can purchase some second hand settees to seat our hall with, about eight feet long, please write to Bro. Rufus Young, Ludlow, Vt.

New Bedford.—The Union Love Feast at the Pleasant Street M. E. Church on Tuesday evening, was attended by some six hundred persons. The number that participated in the exercises was one hundred. There were three persons present who attended the first Love Feast ever held in New Bedford, which was in 1821, at the Elm Street Church, Elder Pickering presiding. The meeting last evening was opened by Phineas Kinney, the oldest person belonging to the denomination in this city.—*New Bedford Mercury.*

Keene.—The New Hampshire Sentinel, published at Keene, has an excellent description of a donation visit recently made to Rev. R. S. Stubbs and family, by a number of friends, many of whom were connected with the Keene Railroad Establishment. Bro. Stubbs says in acknowledgment: "Truly, these men who give to the iron horse an obdurate heart, and train him to puff and snort, and breathe, and go, and live on wood and water, are no milk and water men; men of generous impulses and kindly feelings, they well know how to give the finishing stroke to a pleasant episode. With a fervent hope that we may prove ourselves the worthy recipients of your kindness, dear friends, we thank you, and will ever pray that with Jesus for our Conductor, Truth for our Engineer, and love for our Locomotive power, we may all safely travel on the track of Eternal life, and in the haven of peace, praise God and the Lamb forever."

Anti-Slavery League.—A meeting of ministers and laymen from different denominations, was held in Worcester, Mass, on the 2d inst, at which an Anti-Slavery League was formed designed to unite all Christians on the basis of the word of God against Slavery, and to concentrate the energies of the Christian ministry and of Christian churches upon the extinction of that great sin. The officers of the League are: President, Rev. W. H. Beecher, of North Brookfield; Secretary, Rev. J. C. Webster, of Hopkinton; Vice President, Rev. Henry T. Cheever, of Jewett City, Conn; Treasurer, Dea. I. Washburn, of Worcester. Executive Committee, Hon. Elmer Brigham, of Westboro'; Rev. Samuel Hunt, of Franklin; Dea. I. Washburn, Chas. Ballard, Esq., and Rev. Chester Field, of Worcester.

Progress.—We learn from the Richmond papers that Rev. J. W. T. McMullen has recently been preaching some able sermons in the pewed Methodist Church in that city. This is another instance of the growing favor of family sittings in the Methodist Church. Less than a year ago he preached a sermon against it, and frequently declared privately that he never would preach in a Methodist Church so seated.—*Indiana American.*

Cincinnati.—The following is a list of the Churches in Cincinnati: Methodist Episcopal, 17; Methodist Episcopal German, 3; Methodist Protestant, 3; Methodist Calvinistic, 1; Methodist Colored, 1; Presbyterian, Old School, 7; Presbyterian, New School, 7; Presbyterrian, United, 2; Presbyterian, Reformed, 2; Baptist 5; Baptist Colored, 2; Protestant Episcopal, 8; Congregational, 3; Roman Catholic, 16; Disciples of Christ, 4; Christian, 1; Jewish Synagogues, 5; German Reformed, 3; Lutheran, 3; German Evangelical Union, 5; New Jerusalem, 1; Unitarian, 1; Universalist 2; United Brethren in Christ, 2. Total number 104.

Clinton.—A Congregational Church was re-opened in this place last week. It is capable of seating 680 persons, and the repairs have cost $10,000.

The Andover Theological School has 109 students, classified as follows: Resident Licentiates 9, Senior Class 30, Middle Class 36, Junior Class 34.

Bibles.—The Milford Auxiliary Bible Society has canvassed that town during the last year, visiting over 1600 families, and state in their report that no Protestant family of foreign birth was found without a Bible, most of them having copies that they brought with them from their native lands. This is a fact worthy of special notice.

PERSONAL.

Bro. A. Hall, of Providence, writes: 'Father Snelling,' an old Methodist preacher, now at the advanced age of 86, and who heard the first Methodist sermon preached in this country, formerly of your city, but now of Cleveland, Ohio, is now on a visit here among his relatives, and preached in the Power Street pulpit a week ago last Sabbath. His sermon was excellent. The old man is in good health."

Bishop Baker, on his way to the Baltimore Conference, was robbed of his pocket book, containing $150, and a number of outline sermons, which he had prepared during the winter. The Bishop was at the ticket office, at the foot of Cortlandt Street, and had taken out a port-monnaie to pay the fare, a crowd being around the office at the time. The pocket book taken was in the breast pocket of the coat.

Dr. Nast and Rev. Julius Degmeier are together at work on a Commentary on the New Testament in the German language, which it is hoped will be ready for the press before the next General Conference.

Rev. Aaron Lummus, of Lynn, died on Tuesday, the 1st inst., aged 66. He was formerly for many years a member of the N. E. Conference, and for a short time edited a Methodist paper in Boston, in the interim between the cessation of the old Zion's Herald, and the establishment of the new one. Of late years he has attended to business in Lynn, often contributing to various periodicals of the church.

Rev. Dr. Malcom, author of "The Bible Dictionary," published by Gould & Lincoln, of Boston, has lately refused a tempting pecuniary offer by a Southern publishing company, to allow them to publish his Dictionary with its anti-slavery sentiments struck out.

THIRTY-FIFTH CONGRESS.

On the 3d inst., the *Senate* passed the Post Office bill, raising the price of postage from 3 to 5 and 10 cents, and abolishing the franking privilege. All the Southern senators voted aye, and a few Northern ones enough to make 35 to 20. The President in a Message earnestly asked for means to preserve the credit of the country, as $18,000,000 Treasury Notes will become due before the next Congress. The *House* returned the Post Office bill, because it being the *revenue* bill, the Senate had no right to originate it. The bill to remove the New-York Indians, was opposed by Seward, and withdrawn. The Lighthouse bill was passed, appropriating $300,000, among other items $80,000 for Thacher's Island Light, and $50,000 for Minot's Ledge Light.

The session continued through the night, till 12 o'clock, on the 4th inst., and on Friday morning the Miscellaneous Appropriation bill after long discussion passed. The *House* in the mean time discussed and passed the same bills, and finally passed also the Post Office bill, but without raising the price of postage.

The Post Office Appropriation and the Post Routes bills failed to become laws. The Ocean Steamer bill was killed. The franking privilege and the rate of postage remain unchanged. The Treasury Note bill was passed, but the Tariff bill remains for the consideration of the next Congress. On Thursday, at noon, the new Senate assembled. The new Senate contains three new Republican members, in the places of three Democrats, namely, Gov. Anthony, of Rhode Island, who takes the place of Gov. Allen; Gov. Bingham, who takes the place of Mr. Stuart, of Michigan; and Mr. Grimes, of Iowa, who succeeds to Mr. Jones. The Democrats gain three members at the expense of the Americans, in Texas, Kentucky, and Tennessee. There are now, we think, but two Americans left in the Senate, Mr. Kennedy, of Maryland, and Mr. Crittenden. The nomination of Wiggin as Maine Boundary Commissioner, was rejected in the Senate by a vote of 28 to 27. Senator Hamlin preferred charges against him, principally of incompetency.

SCIENCE AND ART.

The New Metal.—Aluminum is now much used for jewelry—especially bracelets, pins and combs; in cabinet making it is excellent for inlaid work; as lightness renders it extremely convenient for pencil-holders, thimbles, seals, small statues, medallions, vases and the like; for spectacles, as it does not blacken the skin, like silver. But one of its most useful applications consists in using it for reflectors of gas lamps, since it resists the effects of sulphurous emanations, which silver and brass do not.—*Galignani's Messenger.*

Electricity.—Prof. Mitchell, of Cincinnati, secured a telegraphic communication from that city to Pittsburgh and back—607 miles; and by an exceedingly delicate instrument constructed for measuring the thousandth part of a second, he found that twenty one thousandths of a second was occupied in performing the journey! This may be called fast traveling.

GENERAL INTELLIGENCE.

Westfield Normal School.—The examination of this institution was eminently satisfactory. The number of students in attendance during the winter term, commencing Sept. 22, 1858, and ending Feb. 22, 1859, is 126: Ladies, 91; Gentlemen, 35. The standard of admission and graduation has been considerably elevated in the school within the past two years. The increasing demand for teachers of more extensive knowledge, and more thorough discipline, furnish encouragement to the students to remain longer in the school and fully prepare to meet this demand.

Fast Day.—Gov. Morrill, of Maine, has appointed the 21st of April as Fast Day.

Boston Post Office.—The new post office is pronounced the most convenient building of the kind in the country, and will probably be a model for future edifices of the kind.

West India Emancipation.—Charles Tappan, Esq., says the *Morning Star*, gave a very interesting lecture, before the Dover Lyceum, on the subject of Emancipation in the British West Indies. Mr. Tappan visited the West Indies about a year ago, and spent several weeks there. When he went out he was decidedly of opinion that emancipation had proved disastrous both to the master and the slave. But from his own observations and inquiries while there, he was fully convinced that he had been mistaken, and came home a confirmed emancipationist; and no candid person, we think, can listen to the numerous and important facts which he relates in his lecture—facts founded on the testimony of persons residing on the islands, who were formerly slaveholders—without coming to the same conclusion. He stated that on the island of Barbadoes, land which sold for $250 an acre before emancipation, cannot be purchased now for less than $500; and that the exports of sugar have greatly increased since emancipation. Also, that there had been a great improvement in morals, religion and education among all classes; and what is true of Barbadoes, is true of the other islands. Mr. T. gives a glowing account of the climate and beauty of the islands. He is now residing in Portsmouth, N. H., and will give his lecture in any place that may request it, charging nothing but his expenses.

Furs.—The Hartford Press says that five thousand skunk skins have been sold in that city during the last and present seasons. The prices vary from fifty to sixty-seven cents, those entirely black being worth the most. One dealer in New York has exported thirty thousand skins within a few weeks. There is hardly a preceptible odor about them, that quality belonging to the fat of the animal. The fur is used in Europe for carpets, articles of dress, &c. The skin of the common red fox is worth about one dollar seventy-five cents; raccoon skins thirty-three to sixty-seven; Western pelts more; the "Indian handled" one dollar; the musk rat brings sixteen to eighteen cents; the common house cat ten to fifty cents, if well taken care of, the black ones being considered the most valuable; kittens six to eight cents; minks are worth about three dollars; rabbit and squirrel skins are not purchased.

Money for Massachusetts.—That old claim for services in the war of 1812 has at length been allowed by both Houses of Congress; nothing is wanting but the sanction of the President, and he cannot refuse it, for this claim is linked in with a great number of others of so important a character that *they* must have his approval or the main wheels cannot move. All must go together. Our State is now sure of realizing her claim after waiting for it more than forty years. The claim with interest is nearly $300,000, one third of which will go to Maine.

Slave Exodus.—Seventy fugitive slaves from Missouri passed through Grinnell, Iowa, on the 21st inst., on their way to Queen Victoria's dominions. They had heard that Missouri would shortly become a free State, and concluding that their services would not be needed much longer, made up their minds not to put any impediments in the way of making her free by remaining.—*Chicago Press and Tribune, Saturday.*

Vermont for a Tea-Growing State.—According to a writer in the American Merchant, "the plant which yields the genuine black tea, is cultivated in the cold and mountainous districts of China, where the winters are severe, with deep snows. In short, the topography and the climate of Vermont correspond to those of the black tea region of China, the mountain sides on which the shrub is there raised, being deeply covered with snow in winter, and which habitually remains in the spring until April."

American Machinery for England.—Mr Corey McFarland, of Chicopee, who is employed by the London Arms Company to establish in their works the American system of making small arms, returns this week to England, with another large lot of machinery made by the Ames Company at Chicopee, and also with several Springfield citizens for foremen in the different departments of the armory.—*Springfield Republican.*

The Fejee Islands.—Among the latest intelligence from the Pacific, we have the surprising information that, by a deed executed in September last, the Chief of the Fejee Islands assigned the sovereignty of the Archipelago to Great Britain, in consideration of that power paying the indemnity exacted by the U. S. sloop-of-war Vandalia, Capt. Sinclair, last fall, for injuries inflicted upon American citizens.

Biennial Sessions.—Seventeen States hold biennial elections, and legislative sessions, namely: Delaware, Maryland, Virginia, Georgia, North Carolina, Tennessee, Mississippi, Kentucky, Ohio, Indiana, Illinois, Michigan, Missouri, Arkansas, Texas, Iowa and Minnesota. In twelve States the Governor is chosen for four years, in eleven for two years, and in only nine for one year. Annual elections are in a small minority among the States.

Documents.—Upwards of three millions of documents were sent during the last Congress from the folding room of the Senate, alone; Senator Allen sending the smallest number, 300, while Senator Douglas sent 345,000.

Latest Counterfeits.—5s on the Granite Bank, Pascoag, R. I., altered; vig. drove of horses running, on right, girl sitting shading her eyes with her hand.

Pittsfield.—The high wind a week or two ago, blew down the steeple of the South Congregational Church, carrying with it the bell and breaking the whole into fragments.

Last year 29,773 British emigrants took up their residence in the United States, and 25,817 went to the various British colonies. The State of Ecuador, in South America, has sold 4,500,000 acres of land to European capitalists, who are making great efforts to induce emigration to those lands.

ITEMS.

Pulpits.—By means of them Mr. Beecher, says: "The minister is as much as possible kept out of the way of the people; and all that is left is his voice. Posture, full gesture, motion, and that most effective of all gesture, the full form of an earnest man, from head to foot, right before the people, advance or retreat; in short, the whole advantage which the body gives when thrown into argument or persuasion is lost, without any equivalent gain. In this sacred mahogany tub or rectangular box, the man learns every kind of hidden awkwardness. He stands on one leg and crooks the other, like a slumbering horse at a hitching post; he leans now on one side of the cushion, or lolls on the other side. And when a man, thoroughly trained by one of these dungeon pulpits to regard his legs and feet as superfluous, except in some awkward and uncouth way to crutch him up to the level of his cushion and paper, is brought out upon an open platform, it is amusing to watch the inconvenience to him of having legs at all, and the various experiments and blushing considerations of what he shall do with them!

Is it any wonder that so little is done by preaching, when, in a great church, with a small congregation, so scattered that no two touch each other, the bust of a man, peering above a bulwark, reads a stale manuscript to people the nearest of whom is not less than twenty-five feet from him? The wonder is that anything is ever done. Daniel Webster is reported to have said that no lawyer would risk his reputation before a jury if he had to speak from a pulpit, and that he considered the surviving of Christianity in spite of pulpits as one of the evidences of its divinity. We do not vouch for the truth of this as an anecdote, but we indorse it as a truth in philosophy."

Church Dress.—When a member of the church becomes so absorbed in his neighbor's business as to want to dictate how he shall comb his hair, or how cut his coat, or how sit in church, he had better go in a gang by himself. We once knew a very good old man in Franklin County, who, some forty or fifty years ago, left the Methodist Church because the preachers at that day, and other members of the church, took to wearing suspenders, which he pronounced to be an invention of the devil, and detrimental to piety. He subsequently joined the church again, but never would wear suspenders, and to the day of his death doubted the genuineness of any man's piety who did. He went home to the land where pantaloons are not worn, just a few years before Broadway dandies discarded suspenders, and adopted his style of wearing breeches hanging on the hips. Had he lived a few years longer, he could have died in hopes of a purer day in the church, seeing that dandies were adopting pious habits.—*Indiana American.*

The "Inventor of Gothic" Architecture.—At a meeting held recently the Rev. Mr. Spurgeon said—"They were going to build a large tabernacle and he was sure they would have great success. They had not done badly in collecting $45,000 and buying a piece of land at Newington. In regard to Gothic designs for churches, he could never make himself heard in them, and could easily see that the devil invented them.

NEW SUBSCRIBERS,
FROM OUR LAST, TO MARCH 5TH.

E. A. Flanders,	1	J. A. Oaks,	1
R. Gerrish,	2	S. R. Bailey,	1
A. F. Bailey,	1	J. H. Smith,	1
L. L. Eastman,	1	R. B. Curtis,	1
C. Holman,	1	C. Farmsworth,	1
N. A. Soule,	5	D. Clarke,	1
L. L. Shaw,	2	W. C. Stevens,	2
J. L. Hanaford,	1	E. Sanger,	1
A Friend,	1	D. B. Randall,	2
H. C. Dunham,	2	J. Borrowscale,	1
I. Smith,	1	J. M. Hutchinson,	3
W. L. Davis,	10		
Acknowledged above,			43
" heretofore,			2085

BUSINESS LETTERS RECEIVED,
Up to Saturday, March 5.

N A Soule—L L Shaw—L J Hall—R Gerrish—Chas H Chase—E H Hatfield—B S Hall—L L Eastman—A F Bailey—E A Flanders (we do as you lay)—Z Crowell—G L Coburn—J O Knowles—E Williams—M E Lapham—E A Jenne—J A Oaks—D B Harvey—M Trafton—O Prescott—W L Davis—J W Wiley—S R Bailey—B Judd—W F Evans—H V Donnell—J H Smith—R B Curtis—W J Wilson—R Day—D B Randall—W C Stevens—E Sanger—N A Soule—H F Dunn—J M Hutchinson (?)—R S Dixon.

METHODIST BOOK DEPOSITORY.

Letters Received from Feb. 26 to March 6.

A M Adams—C Allen—A M Allen—R W Allen 2—K Atkinson—J Austin—S A Adams—G W Brown—J O Boyes—H P Blood—Geo H Bates—Mrs Doct Brown—C R Bemis—J M Bealy—A M Barnaby—Thos Barker—J D Butler—W Bim—F S Bedell—S Beedle—A I Blodgett—D C Brick 2—L C Bullard—H Baker—O N Brooks—Richard Cook—W H Crawford—S S Cummings—T W Center—J F Crowl—J Colby—J F Crooks—W O Cady—H B Copp—Carlton & Porter—C I Cobban—Geo H Clark—G S Dearborn—C B Dunn—A Dakin—J L Estey—John Eddy—O R Edwards—C Edson—W W Foster—O Flint—J M Fits—W A Fraser—H F Forrest—Rufus Gerrish—E A Gould—J Gerry—E Goodenough 2—G D Greenleaf—S H Hyde—J W Hathaway—W J Hamb'efon—D W C Huntington—J Hall—J L Heath—A G Hennessee—O A Houghton—J H Irvin—S Jackson—Charles Jayne—P Jaques—W H Jones—H F Knowlton—J A Kibbe—W G Leonard—J L Seur—W Worster—A Morehouse—A McKeon—H A Matteson—J McMillan—E J Moore—J Moar Jr—B Otheman—D C Palmer—Silas Piper 2—E F Prentice—H Packard—C I Pratt—J D Requa—B F Reeve—W Rice—A C Rose—Jas A Stearns—W C Scranton—F Sears—W P Strickland—M Spencer—John Smith—J Smith—Southworth Manuf Co—E D Seagel—W E Sheldon—M Trafton—J Turner 2—R B Vangorder—E W Warner—S F Wetherbee—D Worrell—E Westlake—H S White—O Wilmarth—C Wallace—J W Willett—W F Warner—J M Wilcox—F Wheaton—C Young—W Livesey—A Latham—W Leonard—C E Little.

J. P. MAGEE, Agent N. E. Depository.
No. 5 Cornhill, Boston.

Marriages.

In the Hanover Street M. E. Chrurch in this city, Feb. 28, by Rev. J. W. Dadmun, Mr. Henry H. Hutton, of Vienna, C. W., to Miss Helen E. Whiting, of Boston.

March 6th, in the Church Street Church, by C. L. McCurdy, Mr. Wm. F. Chester to Miss H. Matilda Crosby.

In Charlestown, Feb. 27, by Rev. I. S Cushman, at the Union M. E. Church, Mr. Henry S. Kennaston to Miss Maria L. Costello, both of Charlestown; by the same, Feb. 27, at the residence of Levi G. Leeman, Esq., Mr. Alexander Meldrum, of Boston to Miss Annie E. Webster, of C.

In Malden, March 6, by Rev. Daniel Steele, Mr. Sylvester W. Gould, of Malden, to Miss Lizzie H. Sumner, of Melrose.

In Lowell, Feb. 27, by Rev. Henry M. Loud, Mr. I. N. Wilson, of Billerica, to Miss Alma A. Coldwell, of L.

At the parsonage in Pembroke, Feb. 13, by Rev. J. B. Weeks, Rev. Hiram P. Satchwell, of the Biblical Institute, Concord, N. H., to Miss Mary E. Jewett, of Pembroke.

In Vinalhaven, Feb 20, by Rev. John A. Oaks, Mr. Hanson Ewell, of Camden, to Miss Louisa Smith, of V.

At the parsonage in Southport, Jan. 20, by Rev. R. S. Dixon, Mr. Silas Pierce to Miss Elizabeth T. Pierce, both of S.; at the same place, and by the same, Feb. 6, Mr. Augustus Rand to Miss Ann G. McKown, both of S.; also, Feb. 8, Mr. Cyrus Pierce to Miss Susan E. Harris, both of S.; also, Feb. 24, Mr. Benjamin A. Williams, of Southport, to Miss Augusta Knight, of Bath.

In Thomaston, Feb. 14, by Rev. E. Sanborn, Mr. C. M, Stevens, to Miss C. A. Kinney, both of Thomaston.

In Middletown, Conn., Feb. 24th, by Rev. Ira G. Bidwell, Mr. Owen Chapman to Miss Ruth Cooper, all of Portland, Conn.

Deaths.

In Leominster, Mass., Feb. 15, Eva E., daughter of Rev. J. Middleton, aged 5 years, 5 mos. and 15 days. "So fade the flowers."

In Bangor, Me., Feb. 26, Miss Olive Skinner, aged 63 years, formerly of Wakefield, N. H.

Notices.

N. E. METHODIST HISTORICAL SOCIETY.—A meeting of the Directors of the N. E. Methodist Historical Society will be held at the rooms of the Wesleyan Association, 36 Washington Street, Boston, on Wednesday, March 23d, at 10 o'clock, A. M.

The names of the Directors will be found in another column.

W. R. BAGNALL, Rec. Sec. N. E. M. Hist. Soc'y.
March 9.

NEW ENGLAND CONFERENCE.—The preachers of the New England Conference to be examined on the "fourth years' course of study," are requested to meet their Committee at 9 o'clock, A. M, on Tuesday, April 5, in the Common Street Church Vestry, Lynn, Mass.
March, 1859. J. W. MERRILL.

A CARD.—We the undersigned would tender our sincere thanks to the people of Chilmark and West Tisbury for their friendly calls on two different evenings, and for the evidence of their kindness left with us, consisting of provision, wood, clothing, and money amounting to about Fifty Dollars. FRANKLIN SEARS,
Chilmark, Feb. 28. R. E. SEARS.

BRO. HAVEN:—Will you say to the readers of the Herald that Salam H. Wales, Esq., of New York, Editor of the Scientific American, recently presented to the M. E. Church in Wales a splendidly bound copy of the Holy Scriptures for the Pulpit, and Twenty Dollars in money.
Wales, Feb. 23.

The Candidates for Examination in the studies of the fourth year, are invited to meet the Committee in the vestry of the Bank Street M. E Church in Fall River, Mass., on Tuesday, March 30th, at 9 o'clock, A. M.
W. LIVESEY, Chairman of Committee.
Bristol, March 6th.

N. E. EDUCATION SOCIETY.—The next regular meeting of the Managers of this Society will be held at the office of Zion's Herald, Wednesday, March 9, at 3 o'clock, P. M. A full attendance of the Managers is requested.
J. H. TWOMBLY, Secretary.
Chelsea, Feb. 23.

WILBRAHAM ACADEMY.—The Spring Term at this Institution will commence Wednesday, March 23d, and continue fourteen weeks; anniversary exercises at the close of the term 27th, 28th and 29th of June. M. RAYMOND.
March 2 3w.

The Markets.

BRIGHTON CATTLE MARKET.

THURSDAY, March 3, 1859.—At market 750 Beeves, 200 stores, 3000 sheep, and 400 swine.

Remarks.—There is an advance of from 25 @ 50c ℔ cwt. on Beef from last week; a few very extra sold as high as $9 ℔ cwt. Sheep also have advanced 25c ℔ head. Swine remain the same as last week.

PRICES.—*Beef Cattle*—Extra $8.50; first quality $8; second do. $7; third quality, $5.

Milch Cows—Sales $39 @ 40; common, $20 @ 21.

Veal Calves—$3, $4, $5 @ $6.

Stores—Yearlings, none; two years old, $20 @ 25; three years old, $25 @ 31.

Sheep and Lambs—Sales, $2.00 @ 3.00; extra, $4, $5 @ $6.50.

Swine—Fat Hogs, none; Pigs, 5c; retail, 6 @ 7c.—*Commercial Bulletin.*

BOSTON BOOT AND SHOE MARKET.

We have no feature to notice. The jobbers are full as busy as at any previous time this season. Many of the Tennessee and Missouri customers are yet here, and a large number of orders received early in the season are now being completed. The prices of Hides and Leather continue at previous quotations, with a better feeling and a fair demand. The shipments of shoes during the week have been fully up to the mark of former weeks, though there is a falling off in shipments to California. The trade now is chiefly with the Western and South Western States.—*Commercial Bulletin.*

REVIEW OF THE MARKET.
[Condensed from the New England Farmer.]

Business remains in about the same condition as last week. We hear of no changes of importance. Last week a new movement was instituted, which promises much for the benefit of the Wool raisers and dealers of New England. About 500,000 lbs. of wool of all grades were sold at auction, and the sale attracted purchasers from all parts of the country. The success of the sale, the amount offered, and the prices realized, show that the movement is one of great importance to us, and with the attention given to wool-growing in Vermont and Maine, and the amount used in manufactures in our own State, there is no reason why our city should not become one of the greatest wool markets of the country.

FLOUR.—The Flour market, since our report of Saturday, has been quite firm, but the demand is moderate, the trade purchasing only in lots as wanted. The sales of common brands Western have been at $5.25 @ 5.50; fancy brands at $5.75 @ 6.25, and good fancy brands are very scarce; common extras at $6.50 @ 6.75; and family and superior extras at $7 @ 7.75 ℔ bbl., including Ohio, Genesee and Michigan. St. Louis Flour continues firm and ranges from $7 @ 9 ℔ bbl. for family and superior, choice brands superior selling from $8.50 @ 9 ℔ bbl. Canada Flour is steady. We quote fancy $5.75 @ 6; common extras at $6.50 @ 6.75; and family and superior extras at $7 @ 7.75 ℔ bbl. In Corn Meal there have been further small sales at $4.10 @ 4.25 for common and Brandywine. In Rye Flour small sales at $3.75 @ 4.50 ℔ bbl. for common and extra. Buckwheat is selling at $2.50 @ 2.75 ℔ 100 lbs.

GRAIN.—The market for Corn has been steady and firm for a few days past, but the demand is moderate. Sales of Southern yellow at 89 @ 90c, the latter now the general asking price; and white at 86 @ 87 ℔ bu. In Oats there have been further sales of about 15,000 bu. Northern and Canada, principally at 60c ℔ bu. Rye has been selling in small lots at 90c ℔ bu. In Barley nothing has been done and prices are nominal

HAY.—The stock of bundle Hay on hand is quite small, and the market remains firm at $16 @ 17 ℔ ton. At the Hay Scales, country hay brings from 90c @ $1 ℔ cwt., and straw 65 @ 75c, the same prices realized last week.

LEATHER.—The demand continues moderate and prices steady. Sales of Hemlock Sole, Buenos Ayres and Orinoco at 23½ @ 26c, as to weight; and Oak at 28 @ 38c, as to quality. In Slaughter Leather in rough the sales have been at 26 @ 61c; and Oak Slaughter at 30 @ 32c. Rough Calf Skins are selling at 60 @ 65c.

PROVISIONS.—The Pork market has been very quiet since our last, but prices remain the same. The sales have been in small lots as wanted by the trade at $14 @ 15 for prime; $19 @ 20 for mess; and $21 @ 22 for clear, cash and 4 mos. Beef continues to be held firm but is quiet. Sales of Eastern and Western Mess and extra mess at $8.50 @ 13 ℔ bbl., cash and 4 mos. Lard is firm but quiet. Sales in bbls. and tierces at 12¾ @ 13c, and in kegs at 13½ @ 14c ℔ lb., cash and 4 mos Smoked Hams are selling at 10½ @ 11c ℔ lb.. cash and 4 mos. Pickled Hams are selling at 9½c ℔ lb., cash. Hogs have become dull again, and are selling at 7½ @ 9c ℔ lb., for small and large.

PRODUCE.—The Butter Market has not varied materially since our last. Prime qualities are scarce and firm, but ordinary kinds are rather dull. The sales of good and choice New York and Vermont dairies have been at 24 @ 25c, some extra lots as high as 25c; and common ranges from 16 @ 20c ℔ lb., as to quality. Canada, Ohio and other Western is selling at 13 @ 21c ℔ lb., as to quality. Cheese is firm and in demand at 8 @ 10c for common and fair, and 11 @ 11½c for prime. White Beans continue in fair demand, with sales at 75 @ $1 for common, $1.25 @ 1.37½ for plue pod; and 1.50 @ 1.87½ ℔ bu. for extra pea and marrow. Canada Peas have been sold at $1.05 @ 1.10 ℔ bu. Potatoes are dull at $1 ℔ bbl. for White and better sorts, at 35 @ 40c ℔ bu. for Peach Blows—to 65 @ 70c for Carters.

SEEDS.—Grass Seeds are selling at 11 @ 12c for Clover; $2.25 @ 2.30 for Herdsgrass; and 2.75 @ 3 for Red Top. The demand is fair but holders are not inclined to sell at prices offered.

Advertisements.

PLEASANT PATHWAYS; or, Persuasives to Early Piety: containing Explanations and Illustrations of the Beauty, Safety, and Pleasantness of a Religious Life. By D. Wise. 1 vol. 16mo., 2 steel engravings. Price 60 cents.

Among all the works placed in our hands, we have not read one with more pleasure, yea, more gratitude to God, than this. It is truly "Persuasives to Early Piety" in Rev. Dr. Wise's most persuasive style. It is remarkable for depth of reasoning and tenderness. Every argument is sustained by facts of thrilling interest. It must, by the Divine blessing, win many to Christ. Buy it, ye who pant for the salvation of sinners, and scatter it, followed by your fervent prayers.—*Beauty of Holiness.*

JAMES P. MAGEE.
March 9 6t 5 Cornhill, Boston.

STATE NORMAL SCHOOL, AT SALEM. The next Term will commence on WEDNESDAY, March 9, 1859. The Examination of Candidates for admission will take place on Tuesday, the day preceding, commencing at 9, A. M.

This institution is open to Young Ladies, not less than 16 years of age, who wish to pursue a Course of Study, extending through three terms, or a year and a half, in direct preparation for the work of teaching.

To those who intend to teach in the public schools of Massachusetts, TUITION IS FREE, wherever they may have previously resided. Text-books are mostly furnished from the Library of the School. Good Board can be obtained at from $2 to $3 per week. Those who prefer boarding at home, can procure Railroad Tickets at greatly reduced prices. For the assistance of pupils from Massachusetts who would find even the light expenses of the School burdensome. the State makes an annual Appropriation of $1000. For Circulars, or further information, address

ALPHEUS CROSBY, Principal.
Feb 23 3w

NEVER COMING BACK ANY MORE. The above is the title of a new piece of Sheet Music, published this week by Rev. E. W. Dunbar, the author of "No Sorrow There." Send orders to Rev. H. V. Degen, 21 Cornhill, or J. P. Magee, 5 Cornhill, Boston; or E. W. Dunbar, 67 Smith Street, New Bedford. 4w Feb 23

WRITING, BOOK-KEEPING, NAVIGATION, &c., practically taught by GEORGE N. COMER and OLIVER E. LINTON, Principals of

COMER'S COMMERCIAL COLLEGE,
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There being no class system, students of all ages are received at any time, Day or Evening, and those who desire it are aided in obtaining suitable EMPLOYMENT. Separate department for Ladies. Catalogues and Terms can be had at the Rooms or by mail, *free.*

⁂ Messrs Comer & Co. are the only authorized teachers of the above branches to the Mercantile Library Association. Jan 26

BANKING HOUSE OF ALLEN, NEALE & CO., GLOBE BUILDING, 18 STATE ST., BOSTON. Purchase and Sell, on the most favorable terms, Uncurrent Bank Notes, Checks, Drafts, Bullion and Specie. Stocks and bonds bought and sold at Boston, New York, Philadelphia and Baltimore Stock Exchange. Bills drawn on London, payable in any part of England, Ireland or Scotland. 1y Jan 5

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of Roxbury, has discovered in one of our common pasture weeds a remedy that cures

EVERY KIND OF HUMOR,

From the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases, (both thunder humor.) He has now in his possession over one hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.
One to three bottles will cure the worst kind of Pimples on the face.
Two or three bottles will clear the system of biles.
Two bottles are warranted to cure the worst canker in the mouth or stomach.
Three or five bottles are warranted to cure the worst kind of Erysipelas.
One to two bottles are warranted to cure all humor in the Eyes.
Two bottles are warranted to cure running of the ears and blotches among the hair.
Four to Six bottles are warranted to cure corrupt and running ulcers.
One bottle will cure scaly eruption of the skin.
Two or three bottles are warranted to cure the worst kind of ringworm.
Two or three bottles are warranted to cure the most desperate case of rheumatism.
Three to four bottlrs are warranted to cure salt-Rheum.
Five to eight bottles will cure the worst case of scrofula.
A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

ROXBURY, MASS.

DEAR MADAM:—The reputation of the Medical Discovery, in curing all kind of humors, is so well established by the unanimous voice of all who have ever used it, that I need not say anything on the subject, as the most skillful physicians and the most careful Druggists in the country are unanimous in its praise.

In presenting the Medical Discovery to your notice, I do it with a full knowledge of its curative power, in relieving all, and curing most of those diseases to which you are unfortunately so liable.

That most excruciating disease to an affectionate mother,

NURSING SORE MOUTH,

Is cured as if by a miracle; your own temper is restored to its natural sweetness, and your babe from short and fretful naps to calm and sweet slumbers; and the Medical Discovery becomes a fountain of blessing to your husband and household.

In the more advanced stages of

CANKER

it extends to the stomach, causing

DYSPEPSIA,

which is nothing but canker on the stomach; then to the intestines and

KIDNEYS,

creating a sinking, gone feeling, and an indifference even to the cares of your family.

Your stomach is

RAW AND INFLAMED,

your food distresses you, and you can only take certain kinds, and even of that your system does not get half the nourishment it contains, as the acrimonious fluid of the canker eats it up; then your complexion loses its bloom and becomes sallow or greenish, and your best day is gone. For want of nourishment your system becomes loose and flabby, and the fibers of your body become relaxed. Then follow a train of diseases which the Medical Discovery is peculiarly adapted to

CURE:

Palpitation of the heart, pain in the side, weakness of the spine and small of the back, pain of the hip joint when you retire, irregularity of the bowels, and also, that most excruciating of diseases, the

PILES.

How many thousands of poor women are suffering from this disease and pining away a miserable life, and their next door neighbor does not know the cause. I wish to impress on your mind that good old proverb, "An ounce of prevention is better than a pound of cure." In the

MEDICAL DISCOVERY

you have both the preventative and the cure, with this great and good quality, that it will never under any circumstances, do you any injury.

No change of diet ever necessary—eat the best you can get, and enough of it.

DIRECTION FOR USE—Adults one table spoonful per day —Children over ten years, dessert spoonful—Children from five to eight years, tea spoonful. As no directions can be applicable to all constitutions, take sufficient to operate on the bowels twice a day.

Yours truly, DONALD KENNEDY.

Price $1.00 per bottle. For sale by every druggist in the United States. 1y June 16

DISEASED SPINES CURED, AND LAMENESSES IN GENERAL, by DR. S. C. HEWITT, No. 20 Harrison Avenue

All persons, afflicted with any of the following diseases, can be cured, by applying to Dr. H. He has over 1000 Certificates, of his important cures, which he will send to any one, on request. Diseased and deformed Spines, Hip diseases, and White Swellings, Rheumatism, Tic Doloreau, or Neuralgia, Affections of the Sciatic Nerves. All Scrofula Affections; Bronchitis or Affections of the Throat; and all diseases and deformities of the limbs and joints.

N. B.—Dr. H. cures all female weaknesses. No practitioner ever had the success which has attended Dr. H. in his practice, of 33 years. 1y July 14

30,000 COPIES SOLD IN 5 MONTHS, of REVIVAL MELODIES, by Rev. J. W. Dadmun.

This is a collection of some of the most popular Hymns and Tunes sung in the "Great Revival" of 1858; including "On the Cross," "Eden Above," "Homeward Bound," &c. &c.; with some NEW PIECES never before published.

If you want to draw the people into your SOCIAL MEETINGS, get this book, and sing these hymns.

If you want the *cream* of modern social hymns, get this book.

It is remarkably cheap. Only 12 cents per copy—$8 per 100; $1.00 per dozen; 32 large octavo pages, neat covers. Sent by mail to any address for 1 cent each additional.

JAMES P. MAGEE, 5 Cornhill, Boston.
Jan 19 3m

Advertisements.

JAMES CHALLEN & SON, No. 25 South Sixth Street, Philadelphia, invite the special attention of Superintendents of Sunday Schools and Teachers to the following Sunday School Requisites:

Challen's New Juvenile Library, adapted to Sunday Schools of every denomination. *Not Sectarian.* 30 vols., $6.00.

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Map of Jerusalem and its Environs. By Dr. J. T. Barclay, of Jerusalem. Mounted, $1.75. Book Form, $1.00. Sheet, 75 cents.

Every Superintendent and Bible Class Teacher should possess the following works for reference, *the best extant:*

Barclay's City of the Great King.

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Price of each, cloth, $3.50. Sheep, $4.00. Half-Calf, $4.50. Turkey, Gilt, $5.00. Super Turkey, Antique, $5.50.

Hadji in Syria. By Miss Barclay. A charming Gift Book for Sunday School Scholars. Cloth, 75 cents. Full Gilt, $1.00. Turkey, Full Gilt, $2.00.

Just issued—Wilson's New History of the Cortez Conquest of Mexico. Cloth, $2.50. Sheep, $3.00. Half Calf, $3.50, post-paid. JAMES CHALLEN & SON,
March 9 1t 25 South Sixth Street, Philadelphia.

THE MUSICAL PIONEER, UNDER EEW EDITORS.—The March Number is now ready, and such success has attended the efforts of the Publisher in securing efficient editorial aid, that the paper now promises to be fully equal to what it was in its palmiest days, when under the charge of the lamented Woodbury. Each number contains 8 pages of original music, beside the same number of original and well selected reading matter; the former, especially, is of the choicest as well as of the greatest possible variety.

Published monthly, price only 50 cents per annum. Clubs of five, $2. Specimens sent gratuitously on application. F. J. HUNTINGTON,
March 9 1t No. 7 Beekman Street, New York.

HUDSON RIVER INSTITUTE. $120 Dollars a Year pays Board and Tuition in Common English. Experienced Gentlemen Instructors at the head of each of the nine departments. Superior advantages for French, Painting, and Piano Music. Excellence and Economy the motto.

Term opens April 15th. Write for a Catalogue.
REV. A. FLACK, A. M., Principal.
Claverack, Col. Co., N. Y., March 9.

WISTAR'S BALSAM OF WILD CHERRY. This medicine is "a combination and a form indeed," for healing and curing all the ills which afflict us in the shape of coughs, colds, and inflammation of the throat, lungs, and chest. 1t March 9

S. D. & H. W. SMITH, 511 Washington Street, Boston, Manufacturers of

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The Harmoniums from $275 to $400, and equal in power to an Organ costing $1000, and not liable to be out of order. Melodeons from $60 to $200, comprising every style ever produced. Harmoniums and Melodeons rented for one year, at the end of which terms, if parties desire to purchase, the whole amount of rent money paid is deducted from price of Instrument. An Illustrated Catalogue, containing elegant illustrations and description, sent free.
March 9 1y

CITIZENS MUTUAL FIRE INSURANCE COMPANY, BRIGHTON, MASS., insures *Buildings, Merchandise, and Personal Pcoperty* generally, on as favorable terms as any Dividend paying Company.

Amount at risk, Jan. 1, 1859, $3,866,234 00
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Jan 23 tf

FLOOR OIL CLOTHS, of the most celebrated productions, for sale by the NEW ENGLAND CARPET COMPANY. 3t March 2

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March 2 3t

I. SAMSON, Late of the "Webster House," Wholesale and Retail Dealer in CHOICE TEAS COFFEES, COCOA, Chocolate, and Sugars of all Kinds. No. 4) Portland Street, corner of Sudbury, Boston.
☞ Goods sent to all parts of the city free of charge.
Jan 12 3mos

DENTISTRY by the Subscriber. Office in his rooms in the PAVILION, Tremont Street; entrance on Phillips Place. Uses the Electric Battery in Extracting. Charges reasonable. A. EWINS.
Feb 2 tf

PROMISE OF THE FATHER, Or a Neglected Speciality of the Last Days, by Mrs. Phœbe Palmer. This long looked for volume has at last been issued from the press. We hear but one opinion from all who have read it, viz., that in this work "the author has exceeded herself"

MORE THAN TWO THOUSAND COPIES were ordered before the book was issued from the press. We have printed a large edition, and are now prepared to supply our friends with promptness. Sent by mail free of postage on receipt of retail price, $1.00.

HENRY V. DEGEN, Publisher, Boston.
Jan 26 tf

AMENIA SEMINARY, Established 1835. REV. DENISON GAGE, A. M., Principal.

A first class Institution for Ladies and Gentlemen. Advantages: Full board of experienced teachers; healthy and pleasant location; easy of access; low rates.

Spring Term of 14 weeks commences April 7.

Board and Common English, $38.

Amenia is situated upon the Harlem Railroad; students coming upon the Western Railroad take the Harlem Railroad cars at Chatham 4 Corners. Address the Principal, or GEO. W. CENTER.
Amenia, N. Y., Feb. 23. 4t

AYER'S SARSAPARILLA. A Compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREAUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at this season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation, of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Price $1 per Bottle; Six Bottles for $5.

AYER'S CHERRY PECTORAL has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

AYER'S CATHARTIC PILLS, for the Cure of Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic. Price 25 cents per Box; Five Boxes for $1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by S. N. and W. A. BREWER, CHAS. T. CARNEY, WEEKS & POTTER, Boston; J. A. PERRY, Manchester; LEE & BUTLER, Hartford, and by all Dealers everywhere. eop Nov 8

FAIRFIELD SEMINARY. This large and flourishing institution is located at Fairfield, Herkimer, Co., N. Y., a very beautiful and pleasant summer residence. Faculty consists of twelve thorough and experienced teachers. Apparatus, libraries and accommodations unsurpassed by those of any similar institution. It has two literary and scientific courses of three and five years, and a *Commercial College course.* Peculiar advantages for *Music and Oil Painting.* Board and washing and room-rent (furnished room) per term of 14 weeks, $28. Tuition, from $4 to $6. Summer Term begins April 6. For Catalogue or to engage room, address J. B. VAN PETTEN, Principal, or J. MATHER, Secretary.
Feb 23 4t

Advertisements.

HUMPHREYS' SPECIFIC HOMŒOPATHIC REMEDIES, FOR DOMESTIC AND PRIVATE USE, stand confessedly at the head of remedial means for the use of the people. They are alike removed from the poisonous, dangerous, and repulsive doses of quackery, or old-school practice, the inconvenience of water-cure, or the intricate and perplexing obscurities of the usual Homœopathic books and medicines. Consisting of simple specifics for the various diseases to which they are related, put up in the form of simple sugar pellets, and prepared of ingredients neither dangerous nor disgusting, they form at once the ready resource of the parent or nurse, and are the comfort of the complaining or invalid.

They possess these positive advantages: They are HARMLESS—no injury can arise from their use. They are SIMPLE—you always know what to take and how to take it. They are CONVENIENT—you can give the proper Sugar Pill at a moment's warning, without hesitation or delay. They are EFFICIENT—in thousands of cases disease is arrested at once, and the mite cures at the moment what the pound could not afterward have relieved.

LIST OF SPECIFIC REMEDIES.

No. 1. *Fever Pills.*—For Fever, Congestion, and Inflammation of all kinds.
No. 2. *Worm Pills.*—For Worm-Fever, Worm-Colic, and Wetting the Bed.
No. 3. *Baby's Pills.*—For Colic, Crying, Teething, and Wakefulness, and Nervousness of Adults.
No. 4. *Diarrhœa Pills.*—For Diarrhœa, Cholera Infantum, and Summer Complaint.
No. 5. *Dysentery Pills.*—For Colic, Griping, Dysentery, or Bloody Flux.
No. 6. *Cholera Pills.*—For Cholera, Cholera Morbus, and Vomiting.
No. 7. *Cough Pills.*—For Coughs, Colds, Hoarseness, Influenza, and Sore Throat.
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No. 9. *Headache Pills.*—For Headache, Vertigo, Heat, and Fullness of the Head.
No. 10. *Dyspepsia Pills.*—For Weak and Deranged Stomachs, Constipation, and Liver Complaint.
No. 11. *For Female Irregularities.*—Scanty, Painful, or Suppressed Periods.
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No. 15. *Rheumatic Pills.*—For Pain, Lameness, or Soreness in the Chest, Back, Loins, or Limbs.
A.—For Fever and Ague, Chill Fever, Dumb Ague, old mismanaged Agues.
P.—For Piles, Blind or Bleeding, Internal or External.
O.—For Sore, Weak or Inflamed Eyes and Eyelids; Falling, Weak, or Blurred Sight.
C.—For Catarrh, of long standing or recent, either with obstruction or profuse discharge.
W. C.—For Whooping Cough, abating its violence and shortening its course.

IN ACUTE DISEASES—Such as Fevers, Inflammations, Diarrhœas, Dysentery, Croup, Rheumatism, and such eruptive diseases as Scarlet Fever, Measles, and Erysipelas—the advantage of giving the proper remedies promptly is obvious, and in all such cases the specifics act like a charm. The entire disease is often arrested at once, and in all cases the violence of the attack is moderated, the disease shortened and rendered less dangerous. Even should a physician afterward have to be called, he will take the case at decided advantage from the previous treatment.

COUGHS and COLDS, which are of such frequent occurrence, and which so often lay the foundation of diseased lungs, bronchitis, and consumption, may all be at once cured by the Fever and Cough Pills.

In all CHRONIC DISEASES, such as Dyspepsia, Weak Stomach, Constipation, Liver Complaint, Piles, Female Debility, and Irregularities, old Headache, Sore or Weak Eyes, Catarrh, Salt Rheum, and other old eruptions, the case has specifics, whose proper application will afford a cure in almost every instance. Often the cure of a single chronic difficulty, such as Dyspepsia, Piles, or Catarrh, Headache, or Female Weakness, has more than paid for the case ten times over.

TESTIMONIALS.

The undersigned having used Prof. Humphrey's Specific Homœopathic Remedies in our families with the most satisfactory results, and having full confidence in their genuineness, purity, and efficacy, most cheerfully recommend them to all persons who wish to have safe, reliable and efficacious remedies at hand for private or domestic use:

Rev. William Hosmer, Editor of the *Northern Independent*, Auburn, N. Y.
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REMEMBER—That thousands of the most gifted and intelligent minds in this country and Europe have long since given in their adherence to Homœopathy, and employ it exclusively in all cases of disease for themselves and families.

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This simple remedy, on taking a Sugar Pill morning and night, promptly cures the slighter cases, and its persevering use has not failed to relieve the worst forms of Chronic Catarrh, even when so advanced as to have lost in a great degree the sense of smell.

CHRONIC CATARRH.—A clergyman in a neighboring village had suffered for many years from an obstinate Catarrh, which had resisted all attempts for a cure. The obstruction and discharge from the nose was constant, destroying both taste and smell; and at times even interfering, from the change of voice, with his public ministrations. Almost in despair, he commenced the use of our Catarrh Specific, and after the use of only a few pills—one every night—found himself improved; and ere he had used an entire box, could consider himself entirely well."

CATARRH.—A clergyman, aged 42, had long suffered with catarrh, which had not only been a source of annoyance, but began to excite uneasiness in regard to its effects upon his general health. There was a frequent and sometimes profuse discharge from his head, frequent sneezing, and an almost entire loss of smell. He procured a box of our Specific Catarrh Pills, and was entirely cured, even to a return of his sense of smell, in the course of a few weeks.

DYSPEPSIA!

See how cases are cured, of which hundreds could be published:

1. A man, aged 45, had been ill for two years with dyspepsia, weakness of stomach, and sore mouth. All kinds of food, even the lightest, disagreed with him, producing a sensation of fullness, heaviness, and repletion, acid taste, and frequent risings in the mouth. The bowels were obstinately constipated, and there was frequent difficulty in urination; the tongue thickly coated with fur, yellowish in the center, sore around the edges, with painful ulcerations on the cheeks and at the corners of the mouth. This condition had no doubt been aggravated by some nostrums which he had been taking at the suggestion of a friend. He commenced taking the Dyspepsia Pills morning, noon, and night, and soon found his stomach improved in its tone, taking food with less inconvenience: bowels became more regular, tongue cleared, and ulcers healed up. In a few weeks he was entirely cured, having taken no other medicine.

2. A young man of 19 had dyspepsia for two years, attended with a severe pain in the pit of the stomach, coming on during eating, or as soon as the food reached the stomach, and continuing through the period of digestion. The pain was severe and aching, sometimes extending to the shoulders; less if he ate very digestible food, and proportionably more violent as his food was less carefully selected. It was also worse during warm weather. The bowels were very costive—stools hard and dry. Allopathic medicines only made him worse, and the prescriptions of a very regular Homœopath failed to help him. He commenced taking the Dyspepsia Pills, one pill three times per day, with prompt relief. In little more than a week this pain of two years' standing had disappeared, and in a month more his bowels had become perfectly regular and he was entirely well.

3. PILES AND DYSPEPSIA.—A young gentleman had been for some months afflicted with Piles. They were internal, very painful, and bleeding at every stool. His stomach was also very weak, food lying like a load, and frequently rising in his mouth, sour or bitter, distress after eating, flatulence, and costive bowels. He procured, after trying other remedies with only temporary effect, a box of our Homœopathic Dyspeptic Pills. This he did in opposition to the advice of his homœopathic physician, who told him that "the Pills were a humbug," etc. He, however, found himself relieved from the first dose, and in the course of four or five weeks considered himself well of all his ailments, having used no other medicine.

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Full set, 20 large vials in Morocco Case and Book,	$5 00
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Look over the list; make up a case of what kind you choose, and inclose the amount in a current note or stamps by mail to our address, at No. 562 Broadway, New York, and the medicine will be duly returned by mail or express, free of charge.

No family should be without these valuable curatives. They are the only remedies perfectly adapted for domestic and private use. With them the parent is armed and prepared against the first approach of disease, and can meet it at the threshold and keep it at bay. A trifle of medicine rightly directed in the first hours of disease, perfectly cures that which by delay can only be relieved by long and tedious hours of suffering, if at all. With these at hand, you are not obliged to await the coming of that often distant as well as expensive luxury, a doctor; nor to be drugged, or poisoned, or blistered, or bled, but may yourself administer the simple specific, and restore the ruddy current of life again to health and joy. There cannot only no injury arise in any case from their use, but the general influence upon the constitution beyond all question is most beneficial.

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March 9

Poetry.

For Zion's Herald.

PLEA FOR THE INVALID.

Be patient with the invalid,
For she has very few
Of all the rich and varied joys,
That God has given to you.
She sees with wistful eyes how free
And buoyantly you move—
Ah! let her *never* feel the need
Of sympathy and love.

The glad blue skies are smiling fair
Upon your flowery way;
She hears your jocund speech and laugh,
Your blithe and merry lay;
And harder, steadier doth she strive
To hush the vain regret
That she no more may taste the joys
She *never* can forget.

It is no light, no trivial thing,
To bear for weary years
Pale languor or protracted pain,
With smiles instead of tears,—
To be cut off from all that's bright
And beautiful on earth,
And hear beyond her solitude
The light fresh tones of mirth.

To be while in this glorious world
Of all the world forgot,
And strive with daily heroism
For this to murmur not;
But O, there is a keener pang
That deeper founts hath stirred—
The cool neglect of wearied friends,
The careless, unkind word!

Be patient with the invalid;
You cannot know how sweet
And priceless is each glance of love
Her weary eyes may meet.
She treasures every tender tone
As 'twere a jewel rare;
Each gentle act of kindness done,
As wealth beyond compare.

Be patient with the invalid;
Far better when ye part,
When death, that long expected friend,
Comes to the longing heart,
Far better *then* to think of hours
In pitying kindness spent,
Than o'er the memories of the past
All vainly to repent.

Pain, bravely borne and long endured,
Will conquer her at times;
Then tell her of a happier world;
Point to those glorious climes
That smile a little farther on,
Where sister seraphs wait
To welcome her, all purified,
Within the pearly gate.

Be patient with the invalid,
In health well prized and dear;
Pity the poor unfortunate
So doomed to suffer here.
A wife, a mother she may be,
A gentle sister fair;
Be patient with the stricken one
Committed to thy care.

Diamond Hill, R. I. HARMONY.

For Zion's Herald.

LINES

Dedicated to the Memory of Mrs. Lydia A. Bliss.

How can we mourn for thee
Who art so greatly blest?
Whose throbbing heart from sorrow free
Doth now so sweetly rest.

'Tis past—the struggle's o'er—
The suffering frame's at rest;
And wintry winds their requiems sing
Above thy quiet breast.

But spirit! where art thou?
Not in the grave so lone;
There was *no soul* in that cold form,
No gentle, answering tone

Came from those pale cold lips,
No kiss of love returned;
No beaming eye whose radiant light,
With holy friendship burned.

'Twas but the earthly house,
The dust to dust was given;
The soul though once in dust enshrined
Now lives in yonder heaven!

Another radiant star,
Another spirit form,
Another harp of gold is tuned,
With fire immortal warm'd.

O spirit! hast thou seen
God's own eternal Son?
Whose eyes are as a fiery flame,
And o'er whose golden throne

A rainbow circles round,
With emerald hues of light,
As "jasper" and as "sardine stone,"
Most gloriously bright?

Hast seen the "sea of glass,"
Whose gentle crystal wave
Transparent and of purest white,
With liquid nectars lave?

The forms of earth-born ones,
That rise through Jesus' name,
Whose robes are washed and purified,
By the atoning Lamb?

O! spirit, joy to thee!
Tune, tune thy harp and sing,
And let our hearts, still joined with thine,
Our grateful tribute bring.

We'll strew thy grave with flowers,
The choicest and most rare,
And sweet spring birds will come and sing
Their lovely sonnets there.

Springfield, 1859. B. S. HALL.

Sketches.

HON. JOB SMITH'S LETTERS.

Slumpington, January.

DEAR SISTER MARTHA:—Your welcome letter, with the accompanying box and barrel, reached me in due time, and I am glad to hear that you are not very lonely in the absence of your old bachelor brother. I think I miss your presence and thoughtful attention to my comfort more than you miss me, and I don't half enjoy my evening paper because I do not hear the cheerful click of your knitting needles. I'm sorry the colt is lame. He shouldn't have been exercised while it was so icy. I'm glad it was not old Tib. She has been our faithful servant for many years, and deserves that you, Martha, should see to it that she is properly fed and cared for during her old master's absence. Don't let Amos drive her; you know he is always in a hurry, and the colt is willing to gratify him.

You say I do not write anything about the Legislature and its doings. Well, I have scratched my head and racked every corner of my brain till the ink is dry in my pen, but I can't for the life of me think of anything that will interest you, or that has interested me. I suppose we shouldn't be paid to be here if it were not necessary, but what we are to do here, is a mystery. It has happened nearly every day that when I have been eating my dinner at Healy's there has been a pale, thin youngster with a number of books under his arm, munching dry bread or crackers at a side table. Every succeeding day that I have seen him there, I have had less and less appetite, and his thin face has kept me awake half the night afterwards. Now you know, Martha, if there is anything I like, it is to enjoy my meals and regular sleep. So last Thursday morning I made up my mind that I wouldn't stand it any longer, but would look up another place to dine. It bothered me all the morning; I didn t hear a word in the Senate, though I felt quite free of that trouble in my head, and didn't once doze. I hated to give up the old place, for Healy does crisp a steak beautifully. At last I began to think that I had imagined a peck of trouble where there was none. "Don't be a fool, Job," says I to myself, "the youngster's well enough. Thousands of young chaps worse off. Don't give up your privileges for such nonsense. Natural as life to most boys to look lank and pimping. Suppose I did myself at his age. So I went down to Healy's and ate a good substantial meal without once looking off the table. But when I did look, sure enough, Martha, there he was, chewing away at his bit of dry bread as if it had been the choicest tobacco. I couldn't govern myself any longer; I went up to him and seized him by the arm (I could have horsewhipped him) and pulled him by main strength into the chair I had just occupied.

"What do you mean, you young rascal?" said I, in a towering rage; "can't a respectable old man, a Senator too, come in here and get a quiet dinner without having his appetite spoiled by such a picture of starvation as you are? Don't you know any better than to eat that miserable stuff? Don't you see victuals worthy of the name all around you? Or are you stone blind? What do you mean?"

At first, Martha, he looked fairly scared, but before I had finished my talking to him and shaking of him, he smiled as if very much amused. "You are mistaken, sir," he said, "I could very well appreciate these luxuries, but I am poor, and could not pay for them."

"You'll starve," said I, bluntly.

"I hope not, I get along very well."

"But what is the use of it all? 'Every creature of God is good, and not to be declined.' That is scripture, young man."

"I am sorry that my plain fare annoys you so much. Still, if you please, I would rather eat my bread here than in the public street; I can come at some other hour if—"

"No you won't. Why, what do you mean? Can't you understand? Why, I only want you to have something decent, and if you are poor, I ain't. Perhaps you're a student."

"Yes, sir."

"Proud too, as likely as not. Don't deny it. I saw it in your eye when I half offered to help you a little. You'd rather by half pinch along at the University yonder, and frighten everybody out of their wits, as well as their appetites, by looking like a ghost, than to let a bluff, rough old fellow give ye a lift gratis."

"My plain fare is no great hardship, sir. I am contented—"

"Whew! Suppose you are contented, how is that going to help my case? Now, youngster, if you'll eat at my expense something fit for a human being to swallow, and then go home with me, we'll see what can be made of you."

He was a little reluctant at first, but he could not get away from me. He went to my boarding place, and, bless your heart, Martha, in less than an hour he was as free with me as if I had been his own father. He told me all his history. Poor boy! poor boy! He has had sorrow enough.

The result is that I have had a sofa bedstead put into my room, and he occupies it at night, and I have spoken to Mrs. Jones, and he takes his meals here. He more than pays me in his devotion to my comfort, and I have given up to him the entire charge of my gouty foot. We should get along finely if he were more willing to receive favors that he cannot pay for. We have daily disputes on this theme, but my will is the strongest, and I come off victor. I am getting strongly attached to him. I knew from the first that there must be sterling worth in a lad that could attract me so strongly, for I am the last man to be influenced by mere sympathy. One thing bothers me. He is going to be a Methodist preacher. "To be a Methodist, my dear boy," said I, last night, "would be bad enough, but a Methodist parson, Whew! Don't you know that you will have to live on faith?"

"*By* faith, you mean, Uncle Job." (He calls me Uncle Job.)

"Well," said I, "you'll live to repent it, I hope; Methodist preachers pay very small taxes, taken as a whole."

"They are foremost in every good work, Uncle."

"They might be that, boy, if they had silver enough in their pockets to jingle. A pleasant homestead and a well filled cellar wouldn't hinder their usefulness, as I understand it. It's a vagabond sort of life, this itinerating."

"The apostles were not vagabonds, Uncle Job."

"Nobody said they were. And itinerant vagabonds are not apostles, I expect."

"But the apostles were itinerants. Christ instituted the system. He told his disciples to go into all the world and preach the gospel. Let me get the Bible and show it to you."

I tell you what it is, Sister Martha, when he gets down the Bible, and with those deep set, bright eyes begins to hunt up proofs of his doctrines, it shuts my mouth at once. So I said: "Don't trouble yourself, Frank. There is no system so ridiculous, and no belief so false but that ingenious men can twist some portion of the Holy Scriptures into a prop for it. We won't quarrel about it. You are a Methodist, bluer than indigo, I am a Congregationalist, pickled through with Calvinism. You are going to be a preacher; I've been a deacon these twenty years. It seems to me, Frank, that in the main, you and I travel the same road. These branch tracks that run off on either side don't amount to anything. If we walk the straight road, and gain the prize at last, it won't so much matter whether we follow Calvin or Wesley."

That was quite a speech for me to make, and it suited Frank, for he kept working his chair nearer and nearer to mine, and as soon as I stopped, he said softly, "we'll follow Jesus." The tea bell is ringing, so good bye.

Your loving brother, JOB SMITH.

Ladies.

WOMEN IN CALIFORNIA.

There are, it appears, 70,000 women in the city of New York who earn their living by daily labor, many of them by washing shirts at five cents a piece. At the same time, a celebrated clergyman—Henry Ward Beecher—is endeavoring to persuade the good people of Brooklyn to build him a splendid church, at the moderate cost of some two hundred thousand dollars, when a more modest edifice, costing one third that amount, would answer all the purposes of worship. The people ask for bread, and they receive, literally, a stone. The contrast offered in this respect by California must be gratifying to the pride of those who have made their homes within her boundaries. If an hundred thousand of these poor working girls were to come to California, where even our servant girls can barely be persuaded to stick by us at thirty dollars per month, there would still be room for more. T'other day, "our Bridget" came to us with a view to the increase of her wages, which she thought should be raised to the figure of $40. Upon expostulating, she produced a draft for $1,000, and some six hundred dollars in specie, which she had accumulated in less time than it would require to go round the world. During the Frazer excitement some friend had advised her to "speculate," which she had done by purchasing, for fifty dollars, a share in a quartz claim, from a party who was proceeding to the North, and this draft was the result of the first half-year's dividends. Happy will be the Mullowney that helps her to spend it. "Our Bridget" is only a single case in point—there are hundreds like her, and in every point of view the condition of the sex in California is incomparably elevated above that of their sisterhood in other lands. The man who should offer here five cents for the washing of a shirt, would be strangled by summary process.

AMERICAN SLANG.

Young women are very apt to imbibe another very bad habit, namely, the use of slang. I was walking along the street the other day, when I met an elegantly dressed lady and gentleman upon the sidewalk. My attention was more attracted to them because they were evidently strangers. At any rate they impressed me as being very thoroughly refined and genteel people. As I came within hearing of their voices—they were quietly chatting along the way—I heard these words from the woman's lips: "You may bet your life on that." I was disgusted. I could almost have boxed her ears.

I remember once being in the company of a belle—one who had a winter's reign in Washington. Some kind of game was in progress, when, in a moment of surprise, she exclaimed, "My gracious!" Now you may regard this as a finical notion, but I tell you that woman fell as flatly in my esteem as if she had uttered an oath.

A lady, fresh from Paris, once informed me that it would do the residents of a certain quiet village a great deal of good to be "stirred up with a long pole." Let us see how you like this kind of talk:

If you wish to be "A No. 1" woman, you have got to "toe the mark," and be less "hifalutin." "You may bet your head on that." You may sing "slightually," "like a martingale," you may "spin street yarn" at the rate of ten knots an hour, you may "talk like a book," you may dance as if you were on "a regular break down," you may "turn up your nose at common folks," and play the piano "mighty fine," but "I tell you," "you can't come to tea." You might be handsome, but "you can't come in." You might just as well "cave in," first as last, and "absquatulate," for you can't "put it through," "any way you can fix it." If you imagine that you may "go it while you are young, for when you are old you can't," "you won't come it," "by a long chalk." "Own up," now, and "do the straight thing," and I'll "set you down" as "one of the women we read of." If you can't "come up to the scratch," why I must "let you slide." But if you have a "sneaking notion" for being a "regular brick," there is no other way—"not as you knows on"—"no sir-ree hoss." If a young man should "kind o' shine up to you," and you should "cotton to him," and he should hear you say "by the jumping Moses," or "by the living jingo," or "my goodness," or "O my O," or "I vow," or "go it Betsey, I'll hold your bonnet," or "mind your eye," or "hit 'im agin," or "take me away," or "dry up, now," "draw your sled," or "cut your stick," "give him particular fits," he would pretty certainly "evaporate."—*Timothy Titcomb.*

Children.

WHAT A LITTLE BOY CAN DO.

"I wish, I wish, I wish," said a little boy, who awoke early one morning, and lay in bed thinking, "I wish I was grown up, so as to do some good. If I was governor, I'd make good laws; or I'd be a missionary; or I'd get rich, and give away so much to poor people; but I'm only a little boy, and it will take me plenty of years to grow up." And so, was he going to put off doing good till then? "Well," he said to himself while he was dressing, "I know what I can do. I can be good; that's left to little boys." Therefore when he was dressed, he knelt and asked God to help him to be good and try to serve him all day with all his heart, and not forget. Then he went down stairs to finish his sums.

No sooner was he seated with his clean slate before him, than his mother called him to run into the wood-house and find his little brother. He did not want to leave his lesson, yet he cheerfully said, "I'll go, mother;" and away he ran. And how do you think he found "bubby?" With a sharp axe in his hand. "I chop," he said; and quite likely the next moment he would have chopped off his little toes. The little boy only thought of minding his mother; but who can tell if his ready obedience did not save his baby brother from being a cripple for life?

As he was going on an errand for his mother, he saw a poor woman whose foot had slipped on the newly-made ice, and she fell; and in falling she had spilled her bag of beans and basket of apples, and some wicked boys were snatching up her apples and running off with them. The little boy stopped and said, "Let me help you pick up your beans and apples;" and his nimble fingers quickly helped her out of her mishap. He only thought of being kind; he did not know how his kind act comforted the poor woman long after she got home, and how she prayed God to bless him.

At dinner, as his father and mother were talking, his father said roughly, "I shan't do anything for that man's son; the old man always did his best to injure me." "But, father," said the little boy, looking up into his father's face, "does not the Bible say we must return good for evil?" The little boy did not know that his father thought of what his son had said all the afternoon, and said within himself, "My boy is more of a Christian than I am; I must be a better man."

When he came home from school at night, he went to the cage and found his dear canary bird dead. "O, mother! and I tended birdie so, and I loved him so, and he sang so sweetly;" and the little boy burst into tears over his poor favorite. "Who gave birdie's life, and who took it again?" asked his mother, stroking his head. "God," he answered through his tears, "and he knows best;" and he tried to hush himself.

A lady sat in a dark corner in the room. She had lost her two birdies; and though she hoped they had taken angels' wings and gone to nestle in the heavenly land, she would rather have her little sons back to her nest again. But when she beheld the little boy's patience and submission to his Father in heaven, she said, "I too will trust him, like this little child." Her heart was touched, and she went home with a little spring of healing gushing up there, and she became henceforth a better mother to the children yet left to her.

When the little boy laid his head on his pillow that night, he thought, "I am too small to *do* any good; but O, I do want to *be* good, and to love the Saviour who came down from heaven to die for me. I do want to become one of the heavenly Father's dear children."

The heavenly Father's children are sometimes called children of light; and does it not seem as if beams of light shone from this little child, warning, blessing everybody, that came in his way? Who will say he did not do good?—*Child's Paper.*

THE CHILD'S ANSWER.

Little Nellie L——— had lost her father, and her mother was poor. Her sweet temper and her winning ways gained her many friends. Among these was an excellent lady, Miss N———. A glimpse of Nellie's bright face peeping in at the door always brought a smile of peculiar tenderness over Miss N———'s placid features.

She loved to sit by the child, softly stroking her hair, and while looking thoughtfully into her smiling eyes, would often say, "Poor, poor Nellie!"

When Nellie shook her head, with a heart too happy to forbode evil, her friend would caress her still more fondly, and then say, "Poor little Nellie!"

The child's heart seemed troubled by these pitying words, for she asked one day,

"Why do you call me poor? Please don't, Miss N———. I'm not poor—why, I've got twenty-five cents and a good mother!"

"Rich little Nellie," said her friend. "A good mother! Ah, how long I was in learning what this little one already knows."

"A good mother"—could any earthly treasure have made her so truly rich?

Family Circle.

For Zion's Herald.

HOME EDUCATION.

"Wake, father! where are now thy household treasures,
That gather round thy table day by day?
Say, are they safe amid the whirl of pleasures,
And dost thou counsel still, and 'watch and pray?'

"Wake, careful mother! tiny feet are wending,
Fast through the mazes of life's opening paths;
Their lamps of life, like thine, are swiftly spending,
And canst thou meet them in the day of wrath?"

If thou sleepest, know assuredly an enemy will sow tares in those hearts. When in after years you look for wheat, how sad the disappointment. Ploughing and planting are over, the harvest has come; whatever a man soweth, that shall he also reap. Father, mother, do you realize the time for you to influence your children for good or evil is rapidly passing away? but whether you heed it or not, your life is making its impress on their hearts never to be effaced.

While the parental relation is the source of the best and purest earthly joys, it is attended by unceasing cares and never-ending responsibilities. Soon the little busy flock will be scattered from you, and from each other. Some the great Shepherd may early shelter from the storms of life, safe with him. Do you realize your children are lent treasures? In the gift, do not forget the giver. Do you seek to influence and guide them by the Bible, or are the maxims and customs of the society in which you move to guide and mould their hearts, and lives?

Many years of observation and experience confirm the belief that the Bible is not only a sufficient rule of faith and practice to secure our salvation, but also to govern and guide us in the duties and events of life. When we would prohibit a certain course, or when a certain course is to be pursued, let us turn to the word and the testimony. Let the discision be in accordance with that, and our children will see the reasonableness of our requirements, and be likely to yield assent to what is by the parent considered law so sacred and binding.

Be not weary in well doing. You shall reap if you faint not. Train up a child in the way he should go, and when he is old he will not depart from it. Cheering promises, with which God comforteth the hearts of the people, and leads them on to victory. Praise ye the Lord. EXPERIENCE.

MARRIAGES, AND REASONS FOR MARRYING.

How very lightly people think of marriages when they make them, whatever they may do afterwards; and many examples are there then of the evil and the good—the "better" and the "worse." I had been called upon, says the Rev. J. Eagles in his essays, republished from *Blackwood*, in the absence of my friend B——, to marry a couple in the little town of ———. After I had married this couple, a very dirty pair offered themselves—a chimney sweeper, in his usual dress and black face, and a woman about fifty. What could possess them to marry? The man ran off from the church door as soon as the ceremony was over, as fast as he could run; the woman took a contrary direction. It is astonishing how ill-understood are even the words of the marriage service. It is in vain you explain. It is nearly always, for "I thee endow," "I thee and thou," and the holy ordinance is fired out of their mouths as though it were a piece of cannon. How should it be otherwise? they never heard of the word before. Very recently, bluff big Farmer M———, told me he was to be married on such a day. I was taken by surprise, for I had buried his wife but a very few months. He was a stout, big widower, near sixty, with lungs louder than any Stentor, and very irritable. He saw I was surprised, and took fire, and literally roared. "Why, now, what be I to do? I got vive cows, and nobody to look after 'em." Foolish man, thought I, and I remembered the passage—"How shall a man have understanding whose talk is of bullocks?" "And pray," said I to the bride elect, as I met her soon after this, "what may be your reason?" She was a widow, and, like an old bird, was not to be caught with chaff. She looked very grave and business-like, and replied, "There is a widowhood on the estate." One had practised the ceremony before hand—he was a deaf man—but unfortunately he had taken the wrong leaf; and being asked if he would, "forsaking all other, keep thee alone unto her, so long as ye both shall live," and being nudged to answer, repeated the response from the order of baptism, "I renounce them all."—*English Paper.*

Agricultural.

VALUE OF COAL ASHES.

The question is frequently asked, are coal ashes good for anything for manurial purposes? to which I can answer, yes. I have used them more or less for the last twenty years—the anthracite for the most time, in Rhode Island, and bituminous here in Ohio for the last four years, and I should as soon think of throwing away my wood ashes as my coal ashes. To tell you when and how I have employed them with benefit, would lengthen out this communication beyond the limits of the patience of your readers; suffice it to say that as an absorbent for highly ammoniacal manure, I think them invaluable. I have also found them very valuable in rendering a stiff soil light and porous, and a light sandy soil compact. I have a piece of ground which four years ago was a coarse yellow sand; by composting my hen manure with coal ashes, the sweepings of the wood-house, the grass and weeds of the yard and garden, and the slop from the chambers, the soil is getting quite dark and compact, and I have been enabled to get the same crops off the same ground year after year. Indeed such sweet corn and cabbages as I have had year after year, would be hard to beat. In the Cultivator for April, 1851, you will find an analysis of the red and white anthracite coal ashes, by which it will be seen that the insoluble matter is 88-85 per cent. Now if you have the transactions of the New York State Agricultural Society by you, you will find by turning to one of the volumes about the year 1846 (as it is many years since I saw it, I cannot tell exactly,) an analysis showing that from 38 to 42 per cent, or nearly one half of the amount of insoluble matter is alumina, a greater proportion than most clays possess; it is therefore more valuable than clay as an absorbent, because while it will fix more ammonia, it is less adhesive.

N. B. To get the full benefit from coal ashes as an absorbent and deodorizer, they should be used fresh or kept dry.—*Country Gentleman.*

QUANTITY OF SEED.

We copy the following tables from "Wardrop's Catalogue of Vegetable, Field and Flower Seeds." The first is a table showing the time of sowing field seeds and quantity for an acre:

Time of Sewing.	Seed per Acre.
Clover, white, spring and early in fall,	4 to 6 qts.
" red " " "	6 qts.
Timothy, " " "	5 to 7 qts.
Orchard grass, " " "	2 bush.
Lawn, " " "	2 "
Rye, " " "	1½ "
Wheat, " " "	1½ to 1¾ bu.
Corn "	5 to 7 qts.
" Broadcast, "	3 to 4 bu.
" Broom, "	¾ bu.
Buckwheat, June and July,	¾ bu.
Lucerne, spring and early in fall,	30 pounds.
Barley " " "	1½ to 2 bu.
Rye grass, " " "	1½ bu.
Oats, " " "	2 to 3 bu.
Field Peas, " " "	2 to 3 bu.
White Beans,	1½ bu.
Mangel Wurtzel,	4 pounds.
Sugar Beet,	4 pounds.
Carrot,	2½ pounds.
Ruta Baga, and other Turnips,	¾ to 1¼ lbs.
Potatoes,	12 to 15 bu.

The second is a plan for measuring ground for experiments:

It is often very desirable to the farmer to measure off from a lot of land fractions of one acre, for the purpose of making a series of experiments upon different modes of planting, cultivating or manuring. To facilitate this, we give below the measurement of a side of a square, containing the following fractional parts of an acre:

1-16 of an acre	contains	about	52½	feet square.	
⅛	do	do	do	73¾	do
¼	do	do	do	104⅓	do
⅓	do	do	do	121½	do
½	do	do	do	147½	do
1 acre		do	do	209	do

We cannot but suggest to our readers the importance and advantage of combining with the usual duties of the farm such experiments as may easily be conducted without any interruption of the work, and yet will often lead to the most decisive results. If one is to plant an acre of potatoes, for instance, divide it into quarters, and each quarter into eighths, if needed, and plant one part with small seed, another with large, another cut, and another whole; manure one part *in* the hill, another outside. On one quarter try *salt* to prevent the rot, on another lime, another ashes, &c. No man can do this without soon increasing his agricultural knowledge, and soon after his wealth.

Miscellany.

A PRETTY SHARP RETORT.

On Saturday, two young ladies, very genteely dressed, were riding along Fifth Street in a 'bus. One of them, whose features were more remarkable for an excessive prominence of nose than anything else, exhibited to the other a daguerreotype of herself, which she said had just been taken down town, and they were engaged in discussing its merits, when an elderly lady got into the 'bus, at the corner of Elm and Fifth. She was evidently one of those inquisitive yet good-natured souls, who take a deal of innocent liberty in the world without thinking any harm. After riding a square or so, she reached out her hand, and said to the lady with the picture: "Please let me look at it." Her modest request was met with an indignant frown, and the reply, as the case was returned to the lady's pocket: "It's none of your business!"

The old lady settled back in her seat very complacently, when the companion of the one with the picture asked:

"What do you wish to do with it?"

"O, nothing," replied the old lady, "I only wanted to see how successfully the artist had put such a nose on so small a plate!"

The omnibus was full, and the shout of laughter which followed the retort could have been heard a full square. The lady with the daguerreotype covered her face with her veil, and dropped the subject during the remainder of the ride.—*Cinn. Gazette.*

A SINGULAR CRITERION OF CIVILIZATION.

Baron Liebig in his "Letters on Chemistry," says: "The quantity of soap consumed by a nation would be no inaccurate measure whereby to estimate its wealth and civilization. Of two countries with an equal amount of population, the wealthiest and most highly civilized will consume the greatest weight of soap. This consumption does not subserve sensual gratification, nor depend upon fashion, but upon the feelings of beauty, comfort, and welfare attendant upon cleanliness; and a regard to this feeling is coincident with wealth and civilization. The rich in the middle ages concealed a want of cleanliness in their clothes and persons under a profusion of costly scents and essences, while they were more luxurious in eating and drinking, in apparel and horses. With us a want of cleanliness is equivalent to insupportable misery and misfortune."

PARKER AND WASHINGTON.

We presume Theodore Parker would have been delighted to act the part of Ham when he discovered and exposed his father's nakedness. His chief delight in dealing with great men seems to be to lay bare their faults, and prove them to have failings and sins like other men. Like a bird of prey he has a keen scent for carrion, and discovers it when others would see only beauty and life in a wide-spreading landscape. He would be disappointed if any of the great statesmen or philanthropists of the past had no blemishes of character for him to point out and exult over, in contrast with their general purity and nobleness of aim. His enmity to the gospel and rejection of its teachings, may be owing to his inability to discover any flaw in the life of "the man Christ Jesus." In his recent lecture on Washington, he said it was "rather a refreshing fact that this cool, cautious, diplomatic man could once in a while swear." Such a cynic, rioting over the frailties of the best of men, would die of envy and disappointment, if he could find no blot on his brother's memory. We have sunk low in the social scale, if such men are accepted as leaders in reform.

Biographical.

Died in Huntington, formerly Chester Village, Dec. 7th, Sister SARAH (SHELDEN) LEWIS, widow of Bro. Daniel Lewis, aged 74 years.

She removed with her husband and family in 1816 from Hopkinton, R. I. to Chester, Mass. In the former place she was a consistent member of the seventh-day Baptist Church. But her piety was of that liberal kind that made little of forms and creeds, and much of the spirit and power of godliness. Hence, finding in her new residence a little band of Methodist brethren and sisters, her heart warmed towards them, and she joined herself to them in fervent Christian fellowship. For years these Christians labored together, sustaining the social meeting for prayer and exhortation, occasionally rejoicing in a sermon from some itinerating brother, always hungry for the word of life. At length they became strong enough to organize a church and secure a stated supply of preaching. Sister Lewis entered warmly into the support of this church. Her home was always open to the preacher. The labors of her hands and the sympathies of her heart were always given for his cheer and strength. She was to the day of her death a consistent Methodist, but she could unite with Christians of every name in sympathy and labor and prayer.

The evening of her death there was a union prayer meeting at her house of Congregationalists, Baptists, and Methodists. There was at the meeting just that manifestation of Christian zeal and love, those kind, fraternal feelings that were an especial joy to her heart. After one and another of all the denominations, females as well as males had spoken and prayed—one of them, her own grand-child, whom she then heard for the first time testifying for Christ—she expressed her joy in this union meeting, her gratitude for what the Lord had recently done for the place in reviving his work, her special happiness at meeting as she did that night so many youth, children of her dear Christian friends, just entering upon the service of Christ. She then in tender and earnest tones exhorted those young disciples to be faithful, and expressed a deep anxiety to see one more revival of religion, in which her remaining impenitent children might be gathered in, when she would gladly say, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." She then rose to go to her little bed-room, and sank down in an apparent fainting fit. Laid upon her bed, she revived enough to ask if she was dying, and being told by the Dr. she could not live long, she composed herself to the last sleep, exclaiming

"Here's my heart, and here's my hand,
To meet you in the heavenly land."

In half an hour after her tender exhortation, she had led the way to that land where many who heard her that night hope in God's own time to join her.

H. B. L.

Died in West Brookfield, Mass., Feb. 5th, of consumption, MARY E., wife of Edwin M. CRANE.

The subject of this notice became deeply interested in regard to the salvation of her soul, a few weeks before her death. It was my privilege to visit her several times during her sickness, to pray with her, and to endeavor to point her to the Lamb of God. She at length obtained an evidence, which brightened every hour, that her sins were pardoned and her name enrolled on high. And when the message came,

"She leaned her head on Jesus' breast,
And breathed her life out sweetly there."

C. H. HANAFORD.

West Brookfield, Feb. 21st.

Died of consumption, in Mount Vernon, Me., BETSEY ANN, daughter of Bro. Stephen B. WIGGIN, aged 15 years.

The Christian influence of her father's family resulted, as might be expected, in the early conversion of the daughter. In the fourteenth year of her age, as her friends believe, Betsey Ann gave her heart to God. Of a modest and retiring disposition, she seldom spoke of her religious hopes till the hour of her departure, when her tongue was loosed, and with a full heart she spoke forth the praises of her Saviour. She bore her protracted sickness with Christian resignation, and after leaving kind messages for her friends, she eagerly watched the passing hours, longed to depart and be with Jesus, and quietly fell asleep.

Feb. 26. S. ALLEN.

Miss HARRIET SMITH died of consumption, in Truro, Feb. 7, aged 27 years.

She was converted under the labors of Rev. Samuel Fox, at Wellfleet, some ten years ago. After three years fellowship with the Methodist Church in that place, she took a certificate to the church here, with which her membership continued until lately, when the angels coming and finding her with credentials for the "church triumphant," bore her away from a widowed mother, a brother and sister, who gave her a farewell kiss, say-ing, "God's will be done."

Truro, Feb. 23. N. P. SELEE.

Mrs. SUSAN M., wife of Otis W. GOVE, died in Deering, N. H., Jan. 17, aged 31 years, 4 months and 8 days.

She experienced religion at Manchester, N. H., in 1848, under the labors of Rev. S. Kelley, and joined the M. E. Church, of which she remained a worthy and useful member until called to join the church triumphant above. The life and death of Sister Gove afford another illustration of the truth and excellency of the Christian religion. A few hours before she died, as the writer of this notice closed singing those beautiful lines, "Forever with the Lord," with a heavenly smile she said, "I will be satisfied when I awake with thy likeness." Those words were chosen as a text. She has bequeathed to her husband and friends, who deeply mourn their loss, the legacy of a life upon which they may ever dwell with pleasure and profit.

H. KENDALL.

In Charlemont, Feb. 2, LYDIA, widow of the late Thomas AULT, aged 62 years.

She had been for many years a worthy member of the M. E. Church. Her piety was deep and uniform, and in her daily walk she clearly exemplified the excellency of the religion of Jesus. She was emphatically a friend of the afflicted, ever ready with a feeling heart and willing hand to aid the suffering and sorrowing. The faith reposed in her Saviour amid the changes of life, was unshaken in the hour of death. When near her last moments she requested the friends to sing that sweet song,

"Come sing to me of heaven,
When I'm about to die, &c.
There'll be no more sorrow there."

RUFUS GERRISH.

Advertisements.

HAWLEY & CO., Manufacturers and Dealers in Gentlemen's Furnishing Goods, Plymouth Buck Gloves, Mittens, Gauntlets, lined and warm; Heavy Silk, Wool and Merino Under Shirts and Drawers; Shirts, Bosoms and Collars; Suspenders, Umbrellas, Shawls, Leggins, Stocks, Ties, Hdkfs, Money Belts, Half Hose, Wool Gloves and Mittens; English Calf Gloves and Mittens, lined with Lambskin; Buck Shirts and Drawers for those who suffer from cold, or invalids.
☞ Our Goods are marked in plain figures, and sold at the LOWEST PRICES, for cash, either at retail or wholesale. 12 Elm Street, Boston.
Sept 22 6mos

NEW SUNDAY SCHOOL BOOKS. Many schools at this season are preparing to replenish their Libraries. In addition to our own publications we can furnish an abundant supply from all other reliable sources. The following are a few of our latest publications:
YOUNG PEOPLE'S LIBRARY.
WORDS THAT SHOOK THE WORLD; 75 cents.
MINISTRY OF LIFE; 90 cents.
OBJECT OF LIFE; 75 cents.
RAINBOW SIDE; 70 cents.
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George Lee, Roby Family, Hop Pickers, Arnold Leslie, Nellie Russel, Elinor Gray, Emigrant Boy, Henry's Birthday, Child's Anti-Slavery Book, Pearls for the Little Ones, Frank Elston, Castilian Martyrs, Wilmot Family, Voices from the Old Elm, Whispers for Boys, Gilbert Harland, Young Envelope Makers, Temperance Boys.
These are all Narratives—of the most interesting character—with illustrations. Prices from 20 to 38 cents. In this library we have 660 volumes, and constantly adding to it.
CHILD'S LIBRARY, Series A, 235 volumes. Price, 6 cents per volume.
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Any of the volumes of A and B series sold separately. They are just the thing for the Infant Classes.
☞ Send for a Catalogue.
JAMES P. MAGEE, 5 Cornhill, Boston.
Feb 16 6w

BROWN'S LAXATIVE TROCHES, Or Cathartic Lozenges. A mild, efficacious, and palatable remedy for CONSTIPATION OF THE BOWELS, HABITUAL COSTIVENESS, BILIOUS AND NERVOUS SICK HEADACHE, VARIOUS FORMS OF DYSPEPSIA, INDIGESTION, HEARTBURN, DISTRESS OF FOOD AFTER EATING, FLATULENCY, INACTIVITY OF THE LIVER, BILIOUS AFFECTIONS, and many unpleasant symptoms caused by irregularity and neglect of nature.
Made by JOHN I. BROWN & SON, No. 425, Washington, opposite Essex Street, Boston.
As a general and simple Family Medicine for any slight disorder of the stomach, the Laxative Troches often answer a better purpose than more powerful medicines, not debilitating or weakening the stomach, like pills or purgative liquids, but on the contrary, assisting nature by strengthening and invigorating the process of digestion, which commends them especially to DYSPEPTICS, and those who, from sedentary life or other causes, are under the frequent necessity of having recourse to laxatives. For Children the Lozenges are admirably adapted, being simple and perfectly safe.
BROWN'S LAXATIVE TROCHES, sold by most Druggists, can be sent by mail to any part of the United States. Enclose to the proprietors 36 cents in stamps, and a box will be sent by return mail—3 boxes sent for $1.00.
Dec 8 3mos

Advertisements.

BERKSHIRE LIFE INSURANCE CO., of Pittsfield, Mass. Capital and Accumulations, $230,000.
ADVANTAGES OFFERED BY THE BERKSHIRE LIFE INS. CO.
1st. The rates of Premium are those which careful analysis and experience have demonstrated to be abundantly safe.
2d. The investments are required by the Charter to be in such securities as are allowed to Savings Banks.
3d. When the Premium amounts to $50, twenty-five per cent. of it can remain as a Loan, without interest.
4th. The whole of the Surplus [illegible] dividend on the Capital, belong to the assured.
5th. Surplus [illegible] dend, Sept. 4, 1856, was 30 per cent. of [illegible] mium.
6th. Claims honorably and promptly settled.
Office in Pittsfield, and No. 11 Exchange St., Boston, Mass.
GEORGE N. BRIGGS, President.
BENJ. CHICKERING, Secretary.
March 2 1y

CARPENTER'S PATENT DOUBLE OVEN COOKING RANGE—Eight Sizes—Suited to the Wants of a Small Family, or a First Class Hotel. [illegible] SUPERIOR COOKING APPARATUS. [illegible]
Manufactured and sold at our Furnace, Range, Grate and Regulator Establishment, Nos. 11 and 13 Union Street, Boston.
JONES, CARPENTER & CO.
Sept 29 6mos

THE N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE furnishes excellent educational advantages in all departments, under the care of able teachers; [illegible] Spring Term begins Feb. 10th, 1859.
For further particulars address the Principal, C. S. HARRINGTON.
Sanbornton Bridge, N. H., Dec. 15. 1y

NEW THEORY OF MEDICAL PRACTICE, ON THE NUTRITIVE PRINCIPLE. ALFRED G. HALL, M. D., No. 265 Washington Street, Boston, Mass., may be consulted, either in person or by letter from any part of the Union, [illegible]
April 28

THE BEST PIANOS are manufactured by CHICKERING & SONS, who have received thirty-four Medals, the first Premiums, over all Competitors in the United States. Tremont Street, Boston.
Oct 6 1y

MUTUAL LIFE INSURANCE. THE NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, (Office, 14 State Street, Boston,) insure Lives on the Mutual principle. [illegible]
DIRECTORS. Willard Phillips, Pres't, M. P. Wilder, Charles P. Curtis, A. W. Thaxter, Jr., Thos. A. Dexter, Charles Hubbard, Sewell Tappan, George H. Folger, W. B. Reynolds.
BENJAMIN F. STEVENS, Secretary.
JOHN HOMANS, Consulting Physician.
March 1

DR. WILLIAMS' VEGETABLE BITTERS. [illegible]
KELSEY'S VEGETABLE PAIN EXTRACTOR, [illegible]
Prepared exclusively by DR. H. KELSEY, Lowell, Mass., and for sale by GEO. C. GOODWIN & CO., 11 & 12 Marshall Street, Boston. 1y

$25.50 PAYS FOR BOARD AND TUITION 11 weeks in NEWBURY SEMINARY AND FEMALE COLLEGIATE INSTITUTE. REV. F. E. KING, A. M., Principal.
SPRING TERM begins Feb. 10, 1859. Send for a circular, with full particulars.
Newbury, Vt., Jan. 5.

BISHOP SOULE'S LINIMENT. An Invaluable Remedy for [illegible] Chronic Rheumatism, [illegible]
For sale at wholesale and retail by F. W. RYDER, Sole Agent for the United States, [illegible] DER, CROCKER & CO., [illegible] ton. Price $1.50 [illegible] Express to any [illegible]

TROY BELL FOUNDERY. JONES & COMPANY, Proprietors. Manufacture [illegible] Churches; Bells [illegible] for School Houses; [illegible] motives; Bells [illegible] Bells. Hung [illegible] tolling hammers, [illegible] plete and Warranted. [illegible] ers, at Troy, [illegible] tention.
JONES & COMPANY.
June 9

MORE NEW MUSIC IN SHEETS. Sunny Side; [illegible]
JAMES P. MAGEE, 5 Cornhill.
Feb 23

NOW READY. THE LIFE OF JOHN H. W. HAWKINS, The Great Apostle of the Washingtonian Temperance Reformation. [illegible]
JOHN P. JEWETT & CO., 20 Washington Street, Boston.
Feb 16

CONNECTICUT MUTUAL LIFE INSURANCE COMPANY, HARTFORD, CONN. Acquired Capital [illegible] the year ending Jan. 31, 1858, [illegible]
Chartered by [illegible]
JAMES GOODWIN, President.
GUY R. PHELPS, Secretary.
Boston Office, 20 State Street.
CHARLES G. PUTNAM, M. D., Examining Physician.
EDWIN RAY, Agent.
April 8

COUGHS, COLDS, BRONCHITIS, ASTHMA, CROUP, [illegible] THROAT AND LUNGS, AND PULMONARY AFFECTIONS [illegible] DR. WISTAR'S BALSAM OF WILD CHERRY. [illegible]
Prepared by S. W. FOWLE & CO., Boston, and for sale by all Druggists.

TO FARMERS AND GARDENERS. The Subscribers offer for sale [illegible] POUDRETTE, of the Lodi Manufacturing Company, [illegible]
GRIFFING, BROTHERS & CO., Agricultural Warehouse, 60 Cortlandt St., New York.
Jan 26

Advertisements.

S. G. BOWDLEAR & CO., No. 17 Long Wharf, Boston, [illegible] BREAD-STUFFS, [illegible]
April 7

WE CALL ATTENTION TO THE FOLLOWING statement of James G. Blake, [illegible]
JAMES G. BLAKE.
M. S. BURR & CO., No. 1 Cornhill, Boston, [illegible]
March 24

TO THE DEAF. ACCOUSTIC AURICLES. [illegible]
Oct 20

COUGHS, BRONCHITIS, HOARSENESS, COLDS, INFLUENZA, ASTHMA, CATARRH, [illegible]

THIS DAY PUBLISHED. THE MOTHER'S MISSION. [illegible]
HENRY HOYT, No. 9 Cornhill.
March 2

ELEGANT CARPETS, AT LOW PRICES. [illegible]
March 2

COLDS, COUGHS, ASTHMA, CATARRH, [illegible] BROWN'S BRONCHIAL TROCHES, [illegible]

HOMES "WEST." [illegible]
Nov 17

CLAPP & HEYWOOD, Wholesale and Retail Dealers in HATS, CAPS, GLOVES, HOSIERY, [illegible]
WORCESTER.
F. A. CLAPP. S. B. HEYWOOD.
Feb 2

NEW, READY, SACRED MELODIES [illegible]
Feb 9

CHILD'S ANTI-SLAVERY BOOK. [illegible]
JAMES P. MAGEE, 5 Cornhill.
Feb 2

"OUR MUSICAL FRIEND:" Twelve Pages of Popular Music [illegible]
March 2

WEST TROY BELL FOUNDERY established [illegible]
A. MENEELY'S SONS, Agents, West Troy, Albany County, New York.
Feb 9—48

ZION'S HERALD.

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☞ We wish agents to be particular to write the names of subscribers in full, and the name of the Post Office to which papers are to be sent, in such manner that there can be no misunderstanding.

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